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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

THE UNIQUE PILLAR

While all the doctrines of the Bible are true, and certainly important. . ., yet all doctrines are not of equal stature and standing. Ellen [White] quickly came to differentiate among them by means of an interesting metaphor, the chief elements of which are: (a) a "solid, immovable platform," (b) four principal "pillars" that support the platform, and (c) "three steps" that serve the dual functions of supporting the platform (as do the "pillars") and providing entry to it.[1]

Interpreting her own symbols, Ellen [White] explained that the "platform" of "truth"—not merely truth as prepositional "theory," nor yet truth as "controversial subject," but rather the truth "as it is in Jesus"[2]—was the total doctrinal construct of the newly developing church.

The pillar doctrines were chiefly those that support the four corners of that platform—cardinal teachings such as the second coming of Christ, conditional immortality ("soul sleep"), the seventh-day Sabbath (in the greater framework of the immutable Law of God), and the high priesthood of Jesus Christ in His heavenly sanctuary.[3]

And the "three steps"? The three angels' messages of Revelation 14 not only support the total framework of "present truth," but also provide the key to unlock contemporary meaning and open the door of understanding....[4]

Of all the pillar doctrines, the doctrine of Christ's high priesthood in the sanctuary. . .was "especially" validated by the Holy Spirit "over and over again" and "in a marked manner," more than any of the others.[5] Also, it alone constitutes the unique contribution of Seventh-day Adventists to the theology of Protestant Christendom, "the very message that has made us a separate people, and has given character and power to our work."[6]

(1) *Early Writings,* E. G.White, pp.258, 259. (2) *Review & Herald,* June 3,1890. (3) *Counsels to Writers & Editors,* p. 30. (4) *Early Writings,* 258. (5) *Evangelism,* 224. (6) *Counsels to Writers & Editors,* 54. From a new book we highly recommend: ***The Great Visions of Ellen G. White*, Vol. 1, Roger W. Coon, Review & Herald Publishing Assoc., 1992, pp. 42, 43.**

This month *Lest We Forget* features Hiram Edson's life and experience, and how he received a revelation on October 23, 1844, that gave hope to the disappointed adventists. This revelation of Christ as High Priest in the heavenly sanctuary became one of the main doctrinal pillars of the Seventh-day Adventist church.

THE VOICE OF GOD

"Go, heal thy sick brother." The impression was powerful, as though an audible voice had given the command.

Hiram Edson had been praying at home, when this command was clearly impressed upon his mind. At first he doubted the voice was from God. His mind plunged into a terrible experience of darkness. The same command was repeated. Edson yielded, "Anything, Lord, to save me from this despair."

He went to his neighbor's very late that night with the message, "Brother, the Lord Jesus make you whole." Because Edson obeyed the command impressed upon his mind, the man was healed. His family learned of and rejoiced in the advent message; and many among the congregation that attended the next night's preaching service responded to the powerful testimony of how God had wrought the miraculous healing.

"Go talk the truth to your neighbors," the voice spoke on another occasion regarding the new advent belief. Solemnly, Edson promised to obey, but being a simple farmer, he hesitated. Before this command, he had been rejoicing at the victory, liberty and freedom he had experienced since learning the advent message. He longed to continue in this experience, but felt as though he was being shut off from God. As he prayed earnestly one day, he remembered his broken promise. It seemed the heaviest cross ever presented to him to lift. But, realizing the cause of his despondency and darkness, he made the supreme effort.

What a blessed result! At the third house he visited, "old and young, the grey-headed and youth, were melted to tears; expressing their desire for saving grace."[1]

There was one house he refused to visit. The father was dissipated and Edson felt it would be casting pearls before swine. He described his experience,

"I was stopped on the road opposite the house, by some unseen power, and could not make progress. . .a shadowy form in human shape. . .led toward the house. . . . Twice. . . . Thrice. . . . The Lords' [sic] angel was accompanying me and leading me. . . . I entered the house, was received kindly. . .and learned that they were backsliders and desirous to return to the Lord."[2] This experience confirmed Edson's belief that the new doctrine was from heaven.

"Go, encourage the brethren."—Hiram Edson received another impression from God on October 23, 1844, the day after the disappointment. Hiram described how they felt when Christ failed to appear: "Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. . . . We wept. . .till the day dawn."[3]

"I said to some of my brethren, Let us go to the barn. We entered the granary, shut the doors. . .and bowed before the Lord. . . . We continued in earnest prayer until the witness of the Spirit was given that our prayer was accepted, and that light should be given, our disappointment be explained, and made clear and satisfactory."[4]

With this assurance he and Brother Crosier left to encourage some of the brethren in the faith. They walked through the cornfield to avoid the mocking jeers of the neighbors who had refused to believe the advent message. Edson stopped in the field to pray once more. There, heaven was opened to his view.

Whether an impression or a vision, Edson says, "I saw distinctly, and clearly, that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth. . .at the end of the 2,300 days, that he for the first time entered on that day the second apartment of that sanctuary and that he had a work to perform in the Most Holy before coming to this earth. . . . While I was thus standing in the midst of the field, my comrade passed on almost beyond speaking distance before missing me. He inquired why I was stopping so long. I replied, 'The Lord was answering our morning prayer, by giving light with regard to our disappointment.'"[5]

The two men decided they must share with the world the glad message Jesus had sent clarifying the event that actually had taken place at the end of the 2300 days. Crosier says that, "Very early in the morning I was on horseback going from place to place to tell the good news and to cheer those whom I could reach."[6]

Together with Doctor F.B. Hahn, they studied in depth the new light. Scriptures they had read before, but not understood, now came to life with new meaning. As they began studying, "Edson's Bible fell open to Hebrews 8 and 9. There they found confirmation of the concept that the sanctuary to be cleansed was neither the earth nor the

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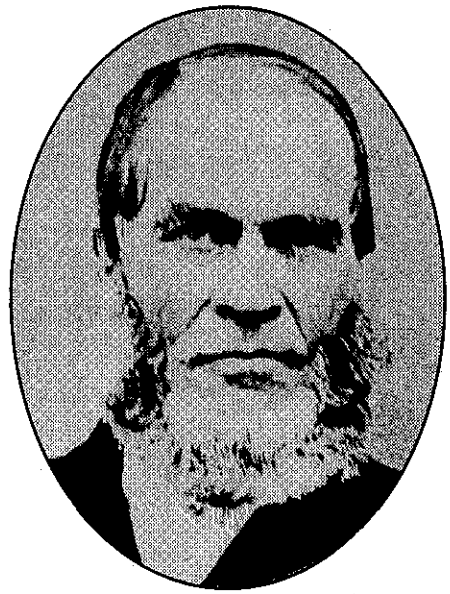
GET READY!!

Dear and well beloved companions in tribulation: I feel something of the importance of the present crisis; I feel that these are important moments, fraught with momentous and eternal consequences, which hang upon a few short days or weeks, and then the die is cast; then he that is unjust and unholy, will remain so still, and he that is unholy and filthy, must remain so still; and then, says Jesus, behold I come quickly, and my reward is with me, to give to every man according as his WORK shall be. Let us WORK then bretheren [sic] with our might what our hands find to do, as we never worked before; for we have but a few lingering moments to work in, and remember our reward is to be according as our WORK shall be. Feeling something of the sublimity of the present crisis, and the grand and momentous crisis which is just ready to burst upon us, I wish to offer a few thoughts for your candid reflection and deliberate consideration. . . .

We have before shown that the 2300 days ended the 10th of the 7th month, 1844, and no where else. Jesus became a minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man, at the end of the seventy weeks. In A.D. 33, then there was [sic]but 1810 years remaining to fill up the 2300 which brought us to 1843, to the tarrying of the vision. In the pattern the figure of the true tabernacle, the typical sanctuary, there were two apartments, the holy and the most holy place, the first and second veil. Into the second went the High Priest alone once every year on the tenth day of the seventh month, and he could enter it on no other day on pain of death.—Lev. xvi.2, xxiii. 27. *every-*



thing upon his day,—verse 37. Aaron, the typical priest, on the 10th day of the 7th month, was arrayed in the holy linen garments with the golden mitre, the holy crown upon his head with the breast plate of judgement, upon which were four rows of stones, in them engraved the names of the Twelve Tribes of Israel, that Aaron might bear their names on his heart when he goeth into the most holy place before the mercy seat to make an atonement for them.

A golden bell and a pomegranate, upon the hem of the robe round about, and it shall be upon Aaron to minister, *and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out,* that he die not.—Ex.xxviii, 33-35. Now Paul tells us that this service was an example and shadow of heavenly things.—Heb. viii. 1-5, ix. 1-7. Type must have its antitype; there can be no shadow without a body and substance which casts the shadow. Said our high priest, I am the vine, ye are the branches. Can a vine be removed and not affect the branches? certainly not. There is a company which follow the lamb whithersoever he goeth.—Rev. xii. 4. So also when Jesus our high Priest and minister of the true sanctuary and tabernacle was arrayed in the royal robe to go into the most holy place before the mercy seat, to blot out the sins of his people, make atonement, and cleanse the sanctuary at the end of the 2300 days. *We heard the sound of his going in* 1844. Behold the Bridegroom cometh, &c.

And now, *with all the confidence and positiveness* with which we proclaimed the midnight cry in 1844, yea, with tenfold more confidence and positiveness, we now declare that we are now beginning to hear the *sound* of our high priest coming out. . . .

But before he stands up the servants of God must all be sealed and their sins be blotted out—the plan and work of redemption be completed. . . .

My brethren, the great day of the Lord is near. It is near and hasteth greatly. Get ready! get ready!! get ready, in the name of God, get ready!!! Blow the trumpet in Zion! sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach that the heathen should rule over them: wherefore should they say among the heathen, where is their God? Then will the Lord be jealous for his land and pity his people, and drive far off from them the *northern army*, the destroyer of the Gentiles.• —EDSON

Excerpts from: *THE TIME OF THE END; ITS BEGINNING, PROGRESSIVE EVENTS, AND FINAL TERMINATION,* by Hiram Edson, printed by Henry Oliphant, 1849, p.1,14,27.

HIRAM EDSON - 1806-1882

CHOSEN INSTRUMENT

Who was this ". . .chosen instrument of God for the introduction of the sanctuary truth?"[1]

Little is known of Hiram Edson, his family, or life before he became a follower of the Millerite advent message. He descended from an English clergyman named Elijah Edson, who had immigrated to Boston in order to escape religious persecution. Hiram was born December 30, 1806, in Jefferson County, New York. We have been unable to discover the names of Edson's parents and ". . .whether or not he had any brothers or sisters, or even the exact place of his birth. Time has obscured all these facts."[2]

Edson was a Methodist farmer when he married Miss Effa Chrisler on December 2, 1830. After five years, in 1835, they bought a 56-acre farm near Port Gibson, New York. Effa died in May of 1839, leaving Edson with three children—George, 8, Susan, 6, and Belinda, 4. He so greatly felt the need of a mother for his small children that he remarried in about six months. Youthful, 23-year-old Esther Persons became his second wife in October of 1839.

Edson and Esther's first child, Viah Ophelia was born June 5, 1841; but she was only with them for about a year. Their second daughter was born June 2, 1843, and also named Viah Ophelia, taking the place of their first baby. Their third and last child, Lucy Jane, was born 13 years later on July 30, 1856. This completed Edson's family.

By 1843, Millerism was spreading rapidly, but little had been done in central New York before the summer of 1843. A camp meeting using the "great tent" was scheduled to begin June 23, 1843, in Rochester, New York, about 30 miles from Port Gibson. The camp meeting lasted for two weeks; then J. V. Himes moved on with the tent, leaving Charles Fitch and T. F. Barry to continue with the meetings in a rented hall.

His daughter, Viah Ophelia, told that she was born about the time her parents accepted the advent doctrine as preached by Miller. It is safe to conclude that they attended some of those meetings held in the great tent that summer of 1843 and that, during the latter part of November, when Miller spent ten days in Rochester, they heard him preach his convincing message. These facts considered as a whole would place the Edsons' conversions during 1843.

The Edson home was often a common meeting place for the little company of advent believers in the area. Some accounts of the story say that the group met there on October 22, 1844, to wait for Christ to appear in glory. Edson says that several believers met together in his granary on the dawn of October 23, 1844, and prayed that "God would not desert them. . .in this hour of trial. . . ."[3] [See article, *THE VOICE OF GOD.*]

That same morning Edson received the revelation about Christ's work in the heavenly sanctuary that explained the disappointment—Jesus had a work of cleansing to perform in the most holy place before He would return in power and glory. Edson was led to understand that the Millerites' experience was a fulfillment of John's prophecy in Revelation 10:9, "It will make your stomach bitter, but it will be as honey in your mouths."

Edson held a conference on the sanctuary at Port Gibson, perhaps in the fall of 1846. Both James White and Joseph Bates planned to attend, but only Bates was able to be there. He was invited to preach at the conference and took advantage of the opportunity to share the news of the Sabbath. "Edson had already discussed the Sabbath with friends before Bates approached him on this subject. . . . Edson stated [in his manuscript] that from 'my understanding of the opening of the tabernacle of the *testimony* in heaven, and the seeing of the ark of his testimony [Rev. 11:19] and the few lines I had seen from the pen of T. M. Preble, I had been looking at the subject of the seventh day Sabbath.'"[4] "As soon as the reading was finished, Brother Edson was on his feet and said, 'Brother Bates, that is the light and truth! The seventh day is the Sabbath, and I am going to keep it with

you!'"[5] Bates likewise studied into and accepted the sanctuary doctrine during this conference.

The light on the sanctuary was "a revolutionary idea, the germ of a doctrine so radical as to bear a chief part in differentiating between the old and the new adventist bodies."[6] The new party which arose from this idea, "... accepting the High-Priest-in-the-Sanctuary concept, and maintaining the reliability of the reckoning which came out at October 22, 1844, held that the last time prophecy had been therein fulfilled, and time should no longer be a tenet or test."[7]

work by Edson, ". . .who at the request of James White took him on a horse-and-buggy campaign through western Pennsylvania, and later labored much with him."[9] Edson farmed to support his family, but lived to preach the Sanctuary and Sabbath doctrines. In those days, there was no organization to issue licenses or pay salaries; but this did not deter spirit-filled men like Edson.

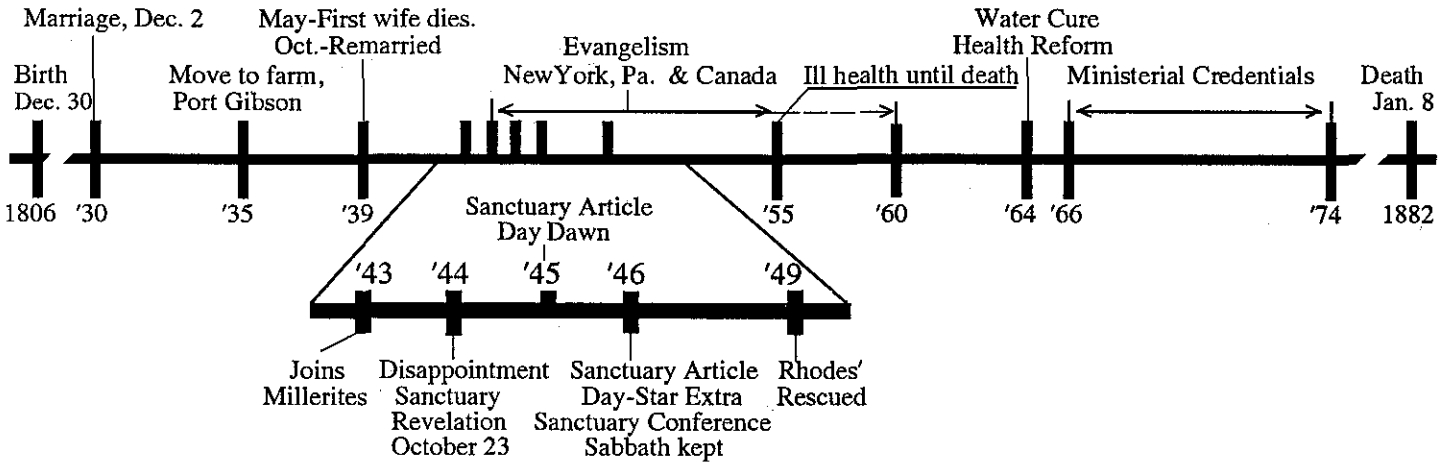
Over the years Edson generously supplied funds to support the work, often on a sacrificial basis. Some family silverware was sold to raise funds to publish Crosier's exposition

script, "...the matter which he brought together, was. . .not meat in due season for the flock of God. It. . .would bear fruit in dissension and discord."[11] The whole manuscript was never published.

There was despondency among the converts in the area and Edson worked to encourage them. Elder White wrote that "A rash, hasty, fitful spirit has had a blighting influence in Central New York; but it has been removed under the judicious labors of Brn. Wheeler and Edson."[12]

The Review of July 26, 1864 carried an appeal for funds to sustain Brother Edson at the Dansville, N.Y., Water

TIME LINE



The Seventh-day Adventist Church was later organized upon a platform of basic cardinal teachings including the literal ". . .second coming of Christ, conditional mortality. . ., [the] seventh-day Sabbath. . ., and the high priesthood of Jesus Christ in His heavenly Sanctuary."[8]

After this experience, Edson dedicated long periods of time, often in the winter, to evangelistic trips in New York and in Canada. At different times he traveled with J. N. Andrews, G. W. Holt, and F. Wheeler, and was a pioneer in Canada, alone and with Joseph Bates. Young John Loughborough was trained in the ministerial

of the Sanctuary doctrine. The Port Gibson farm was sold in 1850 to help the cause of God. His new farm, at Port Byron, was sold next and $700.00 was lent for the purchase of the first SDA press and type. Another time Edson provided funds ". . .to hire a man to go and do Elder J. N. Andrews' work, so that Andrews would be free to do evangelistic work with a tent."[10]

In the mid-1850's Edson began slowing down. He spent more time at home, and wrote out a first-hand 30-page document of how God had worked in his life, adding to this a long series of theological speculations. Ellen White commented regarding his manu-

Cure. Edson wrote afterwards, "I am thankful for the light on health reform received while at Dansville and from the publications, *How to Live*, etc."[13]

There is enough evidence to uphold the belief that Edson was an ordained minister, at least some part of his life. Official records report he was granted a ministerial credential during the years between September 28, 1866 and September 9, 1875.

In spite of the fact that Edson became somewhat cantankerous in his old age, and perhaps stayed away from church for a few years in the late 1870's, his daughter wrote that Edson and his family were "firm believers in the cause

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E.G.W.'S FIRST SANCTUARY VISION

I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. . . . Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayer and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come form the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.

I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest. standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. February, 1845, in Early Writings, pp. 54-56.

—E. G. Harmon White

SANCTUARY VISIONS - E.G.WHITE

DATE	PLACE	REFERENCE
February, 1845	East ME	EW, 54-56.
October, 1845	unknown	EGW & Her Critics, 626-7.
Feb.-Apr., 1846	unknown	A Word to the Little Flock, 12.
March 6, 1846	Fairhaven, MA	A Word to the Little Flock, 21.
April 3, 1847	Topsham, ME	EW, 32-35.
1847-1848	Referred to in	Life Sketches, 162.
January 5, 1849	Rocky Hill, CN	EW. 36-38. (Two visions.)
March 24, 1849	Topsham, ME	EW, 42,43,86.
September, 1850	Sutton, VT	EW, 52, 53.
May 14, 1851	unknown	EW, 70,71.

CHOSEN INSTRUMENT

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of truth to the close of their lives, and were true to the message."[14]

The "chosen instrument" died on January 8, 1882. "The text that Edson asked to be used at his funeral certainly expressed well the confidence of this man who had had such a remarkable experience in his Christian life."[15]

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yes, saith the Spirit, that they may rest from their labours; and their works do follow them." Revelation 14:13.•

—MS

(1) *Origin and History of SDA*, A. W. Spalding, R. & H. Pub., 1961, p. 216.
(2) *The Life and Work of Hiram Edson* by James Nix, Thesis, Andrews University, Berrien Springs, 1971, p. 3.
(3) *Origin and History of SDA*, p. 101.
(4) *Foundations of the Seventh-day Adventist Message and Mission*, P.G. Damsteegt, W. B. Eerdmans Publishing Co., Grand Rapids, MI, 1977, p.139,140.
(5) Quoted from *Pioneer Days of the Advent Movement*, by A. W. Spicer, page 62, quoted in Nix's thesis, p. 30.
(6) Nix, p. 102.
(7) *Ibid.*, p. 103.
(8) *The Great Visions of Ellen G. White*, Vol.1, R. W. Coon, R. & H. Pub. Assoc., Hagerstown, MD. 21740, 1992, p. 43.
(9) *Origin and History of SDA*, p. 216.
(10) Nix, p. 73.
(11) E.G.White Letter, found in White Estate Doc.File, #588, inCWE, p. 155 and Nix, p. 89
(12) *Review & Herald*, Se. 15, 1859, p. 132.
(13) *Review & Herald*, Feb. 13, 1866, p. 158.
(14) *Review & Herald*, Apr.1, 1920. p. 22.
(15) Nix, p. 94.

THE VOICE OF GOD

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church, but rather the heavenly temple, of which that on earth had been a type."[7]

Crosier was selected to write up their sanctuary study, and they financed a printing of it that winter (likely March, 1845) in *The Day Dawn*, a Millerite paper published by Crosier. A more in depth sanctuary article entitled, "The Law of Moses," was printed in an extra edition of another advent paper, *The Day-Star*, February 7, 1846. This latter printing was the one Ellen and James White read and thrilled to see how the Lord was leading towards the understanding of this pivotal doctrine. "The Lord shew [sic] me in vision more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, etc.; and that it was his will, that Brother C. should write out the view which he gave us in the *Day-Star,* Extra, February 7, 1846." She added, "I feel fully authorized by the Lord, to recommend that Extra, to every saint."[8]

Several important concepts were advanced in the published February, 1846, article: "(1) A real, literal, sanctuary exists in heaven. (2) On October 22, 1844, Christ moved from the first apartment of the sanctuary to the second (the most holy place). (3) Before He returns to earth, Christ has a work to do in the most holy place. . . . (4) The Hebrew sanctuary system was a complete visual representation of the plan of salvation, with every type having its antitype. (5) The real purpose of the Day of Atonement. . .is to prepare a cleansed people. (6) Christ's cleansing of the heavenly sanctuary also involves cleansing the hearts of His people. (7) The typical 'scapegoat' represents not Christ, but Satan. (8) As the 'author of sin,' Satan will receive the ultimate guilt for the sins he has caused Israel (God's People) to commit. (9) Atonement for sin did not begin until Christ entered the heavenly sanctuary following His resurrection."[9]

Go into the vineyard. Edson was shown that "we must prophesy again," indicating a preaching commission. Ellen White explained the importance of Edson's sanctuary revelation and indicated the message to be preached, "They saw their great High Priest had entered upon another work of ministration, and following Him by faith, they were led to see also the closing work of the church. They had a clearer understanding of the first and second angels' messages, and were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14."[10] "Every one who has received the gospel has been given sacred truth to impart to the world."[11]

"Hundreds, yea, thousands, who have heard the message of salvation, are still idlers in the marketplace, when they might be engaged in some line of active service. To these Christ is saying, 'Why stand ye here all the day idle?' and He adds, 'Go ye also into the vineyard'. . . . There is a large work to be done outside the pulpit, by thousands of consecrated lay members."[12]

"When the members of the church of God do their appointed work. . .the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory."[13] • —MS

(1) & (2) *The Life and Work of Hiram Edson* by James Nix, Thesis, Andrews University, Berrien Springs, 1971, p.12. From Edson's Manuscript.
(3) , (4), (5) & (6) *Ibid.,* pp. 18-20.
(7) R.W.Schwarz, *Light Bearers to the Remnant,* Pacific Press Publishing Assoc., Mt. View, CA., 1979, p.62.
(8) Nix p. 27, & also, *A Word to the Little Flock*, p. 12.
(9) Schwarz, p. 62, 63.
(10) *Great Controversy*, p. 432.
(11), (12) & (13) *Acts of the Apostles*, pp. 109-11.

RHODES' RESCUE

continued from page eight

and had shown his faith by his works, and when the time passed, the disappointment was very great. . . .

"I saw that Jesus was pleading His blood for Brother Rhodes, and that the angel was ready to enroll his name, as soon as he would come out of that dark place, and stand on all the present truth. . . . I saw that Brethren Edson and Ralph should make him believe there was hope and mercy for him, and tear him away, then he would come among the flock; and that angels would attend them on their journey."—

Shortly after the vision, the two men started on their way to rescue Rhodes. They found him at work in a field by the Black River. They told him that they had come in the name of the Lord to get him to go with them to see the brethren and go with them into the kingdom. Again there was a speaking in an unknown tongue. Hiram Edson as eyewitness reported:

"God displayed His convincing power, and Brother Ralph spoke in a new tongue, and gave the interpretation in power, and in the demonstration of the Holy Ghost."

Triumphantly, Hiram Edson reported:

"Brother Rhodes finally consented to come with us, and went about arranging his business in order to leave. . . . Friday, November 23, we returned as far as Brother Arnold's of Volney. . . . They were all rejoiced to see Brother Rhodes."

The account closes with these words:

"He stands firm in all the present truth; and we heartily bid him Godspeed as he goes to search out and feed the precious, scattered flock of Jesus."

Records of the influence and work of Elder Rhodes following this experience attest to his effective ministry.•—A.W.

(This story comes largely from an account by Hiram Edson published in *Present Truth*, November, 26, 1849. It has been written up by Arthur L. White in his biographical series about Ellen G. White, Volume 1, THE EARLY YEARS, 1827-1862, Review and Herald Publishing Association, 1985, pages 196-198. The publishers recommend this biographical work to the readers.)

NEXT ISSUE:
SAMUEL S. SNOW GIVES THE TRUE MIDNIGHT CRY

RHODES' RESCUE

S. W. Rhodes had labored diligently and effectively in the Advent Awakening in 1843 and 1844. He was a man of means, which he dedicated to spreading the message. When the time of the expected advent of Christ passed in 1844, Rhodes was humiliated. He withdrew from public contact and secluded himself in a forest in the heart of New York State, sustaining himself by hunting and fishing and raising a small garden. Hiram Edson knew where Rhodes was and twice journeyed by foot to the hideout and tried to persuade him to rejoin his brethren. Both attempts failed.

On November 7, 1849, Edson started a third time in an attempt to rescue Rhodes. After walking fourteen miles, he felt impressed to turn back. With Rhodes uppermost in Edson's mind, he attended the conference at Centerport, New York, on Sabbath and Sunday, November 17 and 18. There he met Brethren Ralph and Belden, who had come from Connecticut, and James and Ellen White, who had come from nearby Oswego. The meeting was a "refreshing season."

At the close of the conference, Edson told Ralph about Rhodes. He discovered that both he and Ralph were impressed that they should visit Rhodes together. That evening a half dozen joined in a season of prayer over the Rhodes case. Hiram Edson reported:

"Brother Ralph asked the Lord, in secret, to pour out his Spirit upon us if it was His will that we should go after Brother Rhodes.

"The Spirit was poured out, and it settled upon us, so that the place was awful, and glorious. While I was inquiring of the Lord if He had sent His servant so far to go with me to hunt up Brother Rhodes, at that moment Brother Ralph broke out in a new tongue, unknown to us all. Then came the interpretation—'Yes, to go with thee.'—*PT,* December, 1849.

The group knew that neither James nor Ellen White had much faith in the interest that was felt for Rhodes, and she cautioned Ralph "to be sure to get a clear duty from the Lord." She told him that she thought Edson's feelings for Rhodes were mere sympathy. Edson continues the story:

"The next morning we had a season of prayer, and the Spirit was richly poured out, and the Lord gave Sister White the following vision, which was contrary to her former opinion and feeling relating to our going after Brother Rhodes, up to the time that the Spirit took her off in vision."—*Ibid.*.

From the account of the vision as recorded in *Present Truth* we quote the heart of the message:

"While in vision the angel pointed to the earth, where I saw Brother Rhodes in thick darkness; but he still bore the image of Jesus. I saw it was the will of God that Brethren Edson and Ralph should go.

"Then I was shown Brother Rhodes's past labors in the Advent cause; that he had been mighty in word and in deed. I saw him standing before the people, with the Bible in his hand, and a stream of light coming from his mouth, which found its way to the hearts of the people. . . . I saw that he had proclaimed the Advent with great confidence,

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THE MIDNIGHT CRY AND THE SANCTUARY DOCTRINE

THE MIDNIGHT CRY

> "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him" (Matthew 25:6).

This text states the message known as the "midnight cry". Those who gave this message understood it to mean that Christ was to literally come in the clouds of heaven to this earth at the time specified, in their lifetime. God tells us through His messenger:

> On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. *Early Writings* p. 14.

The light from the midnight cry will shine all along the path to the City of God. But in spite of the light on the path, those travelling this path were disappointed. Jesus did not come to this earth when they confidently expected. Instead of coming to earth, the Lord, whom they sought, came to the second apartment of the Temple in heaven October 22, 1844.

> "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts" (Malachi 3:1).

Like the disciples of Jesus, their godly expectation was disappointed because they did not understand the prophetic significance of the sanctuary service. The Advent people in 1844 and the disciples in the days of Christ both made the same mistake resulting in their great disappointment; they expected Christ to come to earth as King of Kings and Lord of Lords. Christ will come to earth as King of Kings, and Lord of Lords, but not at the time expected. The sanctuary doctrine is the key that unlocks the mystery of these disappointments. Jesus went to the cross and not to the throne of David as His disciples thought. From the cross and the tomb, Jesus arose, not then to come as King of Kings and Lord of Lords, but to the Heavenly Sanctuary as our Great High Priest, to the daily ministry in the Holy Place of the sanctuary in Heaven. The plan of salvation had additional steps to unfold between the cross and when Jesus returns

as King of Kings and Lord of Lords; there are additional steps between the transition from Holy to Most Holy place ministration before returning as King of Kings and Lord or Lords. These additional steps are illustrated in the earthly sanctuary and its ritual. We need to understand these steps of the sanctuary service lest we too become greatly disappointed in our godly expectations today. The "midnight cry" is still present truth; the Bridegroom is still coming! This truth illuminates the path all the way to the City of God. What steps do the sanctuary service tell us need to be accomplished before Jesus can come to earth as King of Kings and Lord of Lords?

THE SANCTUARY SERVICE

There has always been one aim of the sanctuary and its services. It is to restore the separation between God and His creatures that sin introduced. The sanctuary doctrine is the **good news** of **how** God's work in the sanctuary restores everlasting righteousness in the universe. What does the sanctuary teach us is the next step to be accomplished to end sin individually and corporately in man, in order to bring in everlasting righteousness on earth? The problems sin has introduced into the universe are so complex that it takes several steps for God to undo these problems. The sanctuary service has three loci of activity: a) the courtyard (this earth) b) the Holy Place (in heaven) and c) the Most Holy Place (in the sanctuary in heaven). These three locations may illustrate three phases of the plan of salvation. Why God does things in stages and in different locations we may not be able to fully comprehend now. But there are phases and stages in the plan of salvation as illustrated in the earthly sanctuary service. The full reality of the phases illustrated in the earthly sanctuary and its services were begun by Christ on earth and continue in the heavenly Sanctuary until their completion.

God created this world and mankind to be an exhibit, a demonstration of God's government, and a demonstration of obedience to God's laws. "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men" (I Corinthians 4:9). Man was created to be an object lesson, a spectacle to angels, to show the results of obedience to God. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Genesis 1:26). "So God created man in his [own] image, in the image of God created he him; male and female created

he them" (Genesis 1:27). God purposed to win His case with Lucifer by demonstration. Planet earth was created to be that demonstration. It was on this earth that a model of the heavenly sanctuary was placed to teach the universe what God would do on earth and in heaven in the sanctuary of His strength.

As created, mankind lived and talked face to face with God. God showed Adam every beast of the field and fowl of the air to see what Adam would call them (Gen.2:19). God told man face to face what mankind's occupation and food was to be (Gen.2:15,16). God brought Eve to Adam (Gen.2:22). God told man face to face that they were not to eat of the fruit of the tree of knowledge of good and evil, explaining that mankind would die in the day they ate of the fruit (Gen.2:17). But man did eat of the fruit and that day Jesus agreed to die in mankind's place to give mankind another chance to be loyal and obedient and to demonstrate that loyalty and obedience before the universe. Sin caused a separation between God and mankind even as sin had caused a separation between God and the rebel angels.

> "But your iniquities have separated between you and your God, and your sins have hid [his] face from you, that he will not hear" (Isaiah 59:2).

And so the sanctuary and the sanctuary service was introduced on earth, a model of the sanctuary in heaven in order to communicate the knowledge of what God was doing to solve the sin –the rebellion– problem that had developed in heaven and later on earth.

> "And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8).

> "And look that thou make [them] after their pattern, which was shewed thee in the mount" (Exodus 25:40).

> "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount" (Hebrews 8:5).

We understand that the types and symbols of the courtyard sanctuary service were met and fulfilled in Christ on earth. He lived a perfect life in sinful human flesh by the power of the Holy Spirit in His own body bridging the gulf that sin had fixed between God and mankind. The wages of sin is death. The law cannot be changed, because God is unchangeable and the law is the tran-

script of His character. Therefore Jesus died on Calvary and paid the price of sin for mankind, revealing the depth of God's character of self-sacrificing love. He then rose from the dead and ascended to the sanctuary in heaven to mediate His own blood, making an atonement, restoring the separation that sin has made between mankind and God. What Jesus did is summarized:

> "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Timothy 3:16).

There is a uniformity in God's dealing with sin since its inception in heaven. In the context of uniformity, there are stages that unfold one after another to us in revealing how God deals with sin. While it is true that "the Lamb slain from the foundation of the world" (Revelation 13:8) has always mediated His blood as the only basis for salvation, yet there came a time when the promise of the Saviour was fulfilled.

> "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law," (Galatians 4:4).

So we see two apparent opposites put together. Ever since the inception of sin, there was a Saviour. Yet there came a time when the Saviour came as prophesied, as promised. The Saviour was mediating His blood in type before Calvary, ever since the Garden of Eden, yet there came a point in time when Jesus shed His blood in His own body literally, and fulfilled all the promises and prophecies of the Saviour. There was no change in availability of forgiveness before and after the cross. However a flood of light was shed concerning God, His love and His expensive plan of salvation at the cross. With increased light came increased responsibility. Present truth changed in the light of developments in the plan of salvation.

God deals with mankind differently depending upon the stage of fulfillment of God's plan, or the degree of light that has been caused to shine into the life.

> "And the times of this ignorance God winked at; but now commandeth all men every where to repent:" (Acts 17:30).

In one sense there is no difference in how God deals with sin; there is no difference in the basis of salvation between one phase of the plan of salvation and another. Yet there are real differences. There are differences in what is present truth depending upon the phase of the plan of salvation. There are

differences in responsibility depending upon the degree of information that has been unfolded by God to mankind.

We understand that there is a difference between the types of the earthly sanctuary ritual and the reality of the life of Christ on earth and His work in the heavenly sanctuary service. We understand that type met antitype in the person of Jesus Christ. The reason for no more sacrifices on earth in an earthly sanctuary with an earthly priesthood is that Jesus came and fulfilled all that the earthly courtyard sacrificial services pointed forward to. Having fulfilled the sacrificial types, these types are no longer needed. To keep the ritual sacrifices is to deny the reality in Jesus Christ and the reality of the heavenly sanctuary service which is based on that once and for all sacrifice of Jesus Christ.

It is a further progression of understanding to believe and experience the transition from the Holy Place ministration of Jesus in the heavenly sanctuary to the Most Holy Place ministration. The transition from Holy to Most Holy occurred October 22, 1844. The difference between the Holy and Most Holy ministration is not a change from earth to heaven in the person of Jesus Christ as at His ascension; it is not the difference between type meeting antitype in the person of Jesus Christ as it was when Jesus died on the cross of Calvary in the courtyard of this earth and then ascended to the heavenly sanctuary to begin His priestly ministration; it is the meeting of individual and corporate fulfillment in the body of believers, the bride of Christ. It is not the transfer in geography of Christ from earth to heaven, but this Most Holy Place ministration of Christ finally results in the transfer in geography of the body of Christ, the bride of Christ from earth to heaven. It is the difference between eternal life and eternal death for the believer. Under the Holy Place ministration, the believer was prepared to meet their Lord after the first death. Under the Most Holy Place ministration the believer is prepared to meet their Lord in life without ever seeing any death, except the death to self that Paul talks about.

> "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:3,4).

In the educational system as a model, we can say that the Holy Place ministration of Christ is like the daily or weekly class examinations. The Most Holy Place ministration of Christ is like the final examination

that determines the pass or failure, not for the quarter or for the semester, but for the whole course, for the whole year of education. God's plan for putting right what was put out of harmony by the rebellion of Lucifer and of mankind, has an end point; the plan of salvation does not go on forever; there is an end point. To come to the end point is the work of the Most Holy Apartment of the sanctuary in heaven.

The important question

The important question for me to understand is how to co-operate with Jesus in His Most Holy Place ministration. My co-operation can either hasten or slow down His work. My co-operation hastens Christ's work in the Most Holy, or if I resist Him, I can thwart Him in His efforts for me. God will not force His righteousness upon me. His righteousness is not a matter of words and ritual, but a reality in my life and habits. It is "the power of God unto salvation" in the here and now.

> "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (II Peter 3:12).

The medical model gives perhaps the clearest illustration of the work of Christ in the Most Holy Place in the sanctuary of heaven. The problem is sin; sin in my life and heart; sin in the corporate heart and life of the body of Christ, the bride of the Lamb. Jesus is working to get sin out of my life individually and out of the corporate heart and life of His bride. How does He do it? The active agent in the church and in my heart is the Holy Spirit. The Holy Spirit uses the Word of God (the Bible) to perform the work of a psychoanalyst trying to help patients understand why they have problems in their life. The object of identifying the problem is to get rid of the problem. The problem is sin and sin is the transgression of God's law.

> "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:" (John 16:8).

The last lines of a familiar chorus go "Show me my self and show me my Saviour, and let the Book live for me." This is the work of Jesus in the Most Holy. He is working like a psychoanalyst, a heavenly psychiatrist, knocking at the door of our hearts, asking for entrance so that He can show us our self and our sins and show us our Saviour, and let the Word of God live in our hearts and minds, our words, looks, and our actions. He wants to give us the love of the truth and a hatred for sin; He wants us to know the difference between good and evil; to love the good and to

hate the evil. And Jesus is going to be successful.

> "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it" (Isaiah 55:11).

When completely successful, sin has been purified from the hearts and lives of His bride, and He can come and claim her (the church). Jesus will not leave the sanctuary in heaven until there are no more sins being sent to Him. Salvation is a four step process clearly stated in *Selected Messages* Book I p. 215:

> The sinner must come in faith to Christ, take hold of His merits, lay his sins upon the Sin Bearer, and receive His pardon. 1SM215

This process stops when it is completed in the heart and mind of every co-operating individual – because no more sinners are bringing their sins to Jesus by faith, and taking hold of His merits, and laying their sins upon the Sin Bearer, and receiving His pardon. At this time Jesus will stand up and make the fearful statement:

> "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Revelation 22:11).

The details of just how Jesus does His work in the heart is told us in volume 1 of *Testimonies for the Church* p. 187.

> God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the angel: "God will bring His work closer and closer to test and prove every one of His people." Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They

prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: "They are joined to their idols, let them alone," and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation. 1T187.

This is the work of Christ in the Most Holy Place. It has always been His work in our hearts. The difference now is with the flood of light shining from the law of God in the ark of the law in the Most Holy Place in the sanctuary of Heaven, now God no longer can wink at our sins, but calls for men everywhere to repent. God has always wanted men to know His love for them; God has always wanted men to obey His law; the difference now is that He can no longer wink. Man now has come into the full exposure of the love of God, manifested on the cross of Calvary; manifested in the Holy Place ministration, and finally and fully in the Most Holy Place ministration of the heavenly Sanctuary. God could not wink at Lucifer any longer, after his rebellion had ripened, because God had nothing further to unfold to Lucifer about His love. After Calvary, after the Holy Place, and the Most Holy Place ministrations, God has nothing more to unfold to mankind, except His wrath, His extreme disappointment in having all His efforts and overtures to win rebellious man spurned. God can no longer wink.

This is closing time for the plan of salvation. We have the high privilege of co-operating with Jesus in bringing in everlasting righteousness. What an exalted privilege! What a time to be alive!

• RF

• Jan-March, 1993, *Lest We Forget* Vol.3. No.1. insert.

VOLUME 3 SECOND QUARTER, 1993 NUMBER 2

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

BEHOLD!

The camp meeting at Exeter, New Hampshire, lacked inspiration, depth, spirit! Elder Joseph Bates was preaching on the third day, August 15, 1844, reviewing the great lines of prophecy which proved Christ's second coming was at the door.

AN INTERRUPTED SERMON

Suddenly, a strong, clear, pleasant voice rang out across the crowd of believers, "Brother Bates! It's too late to spend our time upon these truths! We know them well and they have blessed us and guided us in their time."

A middle-aged, modest-appearing woman had interrupted Elder Bates. She continued, "It is too late! Too late to spend our precious camp meeting time as we have till now. Time is too short!"

The crowd leaned forward, eager to catch her words. "Let the Lord's servants speak who have meat in season for his household. Here is a man with a message from God. 'Behold, the Bridegroom cometh, go out to meet Him!'"

"Amen!" responded the vast throng with emotion. Elder Bates invited the man to come forward and speak; then he sat down to listen.

Samuel Sheffield Snow had arrived on horseback while Bates was speaking. He had joined a sister and her husband, Elder & Mrs. John Couch. With open Bible, he whispered into her ear the words that had inspired her to interrupt Elder Bates.

The result was electrifying! Snow had a message regarding the calculation of the time prophecy that brought new inspiration, purpose and consecration to the believers. Christ would come in the autumn that year, 1844! How did he arrive at his time calculations and startling conclusion?

ERROR IN THE CALCULATIONS

In the May 17, 1844, issue of *The Midnight Cry*, William Miller had pointed out several Jewish events that suggested the seventh month as a possible time for the advent. Among these events were the atonement and cleansing of the sanctuary. He said that on the Day of Atonement, the tenth day of the seventh month, the High Priest entered the inner sanctuary for the work of atonement. Miller recommended it as worthy of prayerful consideration.

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Samuel S. Snow & Prophetic Chronology
Was he responsible for the disappointment on October 22, 1844?

WAKE UP THE MIGHTY MEN!

1844 is a date rooted in Bible prophecy. Out of this cradle in time our denominated church was born. The Lord then raised up godly men and women to understand, at least in part, the awesome work He was to take up at that time—the closing work of salvation. Though the "coming" prophesied was not that which they expected (the coming of Christ to this earth would take place later in the antitypical Day of Atonement). He did "come" to the Ancient of Days to receive a kingdom. (Dan. 7:13,14). This coming of the bridegroom was at midnight, as mentioned in Christ's parable of Matthew 25, and was heralded by the midnight cry. This midnight cry is still light for us, if we will but take it to Scripture and build upon it.

What is the marriage into which Christ has gone? If He has already gone into it, He is clearly ready. Who is left to be ready for it? What does it mean for Him to receive a kingdom? How does He obtain subjects? What type of King is He? How does He exercise dominion? Could answers to these questions explain why He has not yet come to claim His bride, His kingdom?

We are told that 1844 was the last of the time prophecies, that after that time, as the angel declared, "there should be time no longer." (Rev. 10:6). The reason for this was that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." (Rev. 10:7). Since God has no more time prophecies on His agenda, for what is He waiting? What is this "mystery of God" that is to be finished? Has it happened?

> The Advent people were traveling to the city, which was at the farther end of the path. They had **a bright light set up behind** them at the beginning of the path, which an angel told me was **the midnight cry**. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. *Early Writings*, p. 14.

What events were to take place between the coming of Christ to the Ancient of Days in the Holy of Holies, and the coming of Christ to this earth? *The answer to these questions should engage our deepest study and strongest commitment.*

If we review the sequence of events in broad strokes as revealed in Scripture, we find that before the coming of the day of the Lord, He in His great mercy does a special work *to prepare* a people to meet Him (cf. Mal. 4:5,6; Luke 1:17). Times of judgment have ever been revelations of God's character and man's need. This work we believe the Lord undertook in 1844. There has been no time prophecy since to delay His second coming. But since this work of preparation is noncoercive, *those being prepared can delay it.* And they have. The Lord attempted to complete this work numerous times since 1844. Many times He tells us He could have come "ere this". Especially in 1888, He confronted this church with the message that was to prepare them, and through them, the world. Notice some inspired comments on that history:

"Satan has been having things his own way; but the Lord has raised up men and given them a solemn **message** to bear to His people, to **wake up the mighty men** to prepare for battle, for the **day of God's preparation**. This message Satan sought to make of none effect, and when every voice and every pen should have been intensely at work to stay the workings and powers of Satan there was a drawing apart; there were differences of opinion." (*EGW 1888 Materials*, p. 210, 211).

"Questions were asked at that time. 'Sister White, do you think that the Lord has any new and increased **light** for us as a people?' I answered, 'Most assuredly, I do not only think so, but I can speak understandingly. I know that there is **precious truth** to be unfolded to us if we are the people that are to stand in the **day of God's preparation**.'" (*Ibid.* p. 219).

"Do not allow your minds to be diverted from the all-important theme of the **righteousness of Christ** by the study of theories. Do not imagine that the performance of ceremonies, the observance of outward forms, will make you an heir of heaven. We want to keep the mind steadfastly to the point for which we are working; for it is now the **day of the Lord's preparation**, and we should yield our hearts to God, that they may be softened and subdued by the Holy Spirit." (*Ibid.* p. 962).

"The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no concealing of the principles of our faith. The third angel's message is to be sounded by God's people. It is to swell to the **loud cry**. The Lord has **a time appointed** when he will bind off the work; but when is that time? When **the truth to be proclaimed for these last days**

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WAKE UP THE MIGHTY MEN!

continued from page two

shall go forth as a witness to all nations, then shall the end come. If the **power of Satan can come into the very temple of God**, and manipulate things as he pleases, **the time of preparation will be prolonged.**" (*Ibid.* p. 1525).

Let us unite the light of the midnight cry with the loud cry of Christ's righteousness given to this church. Let us allow the Lord the freedom to do the work in and through us. Thus we will hasten the day when the desire of His heart (John 17:24) is met, and His disappointment at the delay (RH12/15/04) is removed.• —FB

(all emphasis supplied)

> Jesus would encourage them by raising His glorious right arm, and from His arm came **a light** which waved over the Advent band, and they shouted, "Alleluia!" Others rashly denied **the light behind them** and said that it was not God that had led them out so far. **The light behind them went out**, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. *Early Writings*, p. 15.

READERS' INPUT

Congratulations on the new "Lest We Forget"—it's the best yet.

What a demonstration Himes gave of how the Holy Spirit could work through the talents of a sharp P.R. man. We modern practitioners of the trade must hide our heads in shame.—Helen Cate, Weimar, CA.

We welcome *your* input. What suggestions, comments, or criticisms do you have? —FF

THE 7th MONTH

A PROPHETIC CHRONOLOGY: BY SAMUEL S. SNOW

Dear Bro. Southard:—I have shown in a previous No.[Aug.22, 1844], the confirming of the covenant signifies the *establishing of the gospel* on its firm foundation, i. e. "Jesus and the resurrection," by the testimony of Christ and of his apostles, accompanied by those *miracles* which were indispensably necessary. Now if we can ascertain when that work began, we shall have the exact chronology of the last week of the 70, and consequently of the 2300 days. This is my present purpose.

John began his ministry in the fifteenth year of Tiberius Cesar. Luke 3:1-3. According to the harmonious testimony of chronologists, the administration of Tiberius began in Aug., A. D. 12. From that point fourteen full years reach to Aug., A. D. 26, when the fifteenth year began. John's ministry, therefore, commenced in the latter part of A. D. 26. After he had baptized the mass of the people, Jesus was baptized. Luke 3:21. We are told in verse 23, that he "began to be about thirty years of age."

The Christian era is reckoned from the end of the year of the Julian period, 1473—the year 1, of our era coinciding with 4717. But it is evident that Jesus was born four years before this date. Josephus, in his Antiquities, B. 17, ch. 6, mentions particularly, an eclipse of the moon, which occurred just before the death of Herod. By examining the astronomical tables, Ferguson has shown that this very eclipse was March 13, in the Julian year, 4710. Christ was born before this; for this same monster, Herod, sought to destroy him, and he was carried into Egypt till Herod was dead. The true time, therefore, of the birth of our Lord, is near the end of the Julian year, 4709, just four years before the common era. He was consequently, thirty years old, near the end of A. D. 26. The first passover after this is given in John 2:13. This was in the spring of A. D. 27. Jesus was in Jerusalem, the capital of Judea, at this time, but after this he was absent from that land for a while; for in chap. 3:22, we are told that he "returned into Judea." We are also informed, in verse 24, that *"John was not yet cast into prison."* It is certain, therefore, that the imprisonment of John was as late as the *summer* or *autumn* of A. D. 27. From Matt. 4:12, 17; Mark 1:14,15; and Acts 10:37, we learn that *"after John was put in prison,"* Jesus began his public preaching in Galilee, saying, *"the time is fulfilled."* Here ended the 69 weeks, and here began the confirming of the covenant for one week. As the beginning of the week was in the autumn of A. D. 27, the *"midst* of the week," was the spring of A. D. 31, at the crucifixion; and the week ended in autumn, A. D. 34, when Paul, the *special and last witness,* gave his testimony to "Jesus and the resurrection." The remaining 1810 years extend to autumn, A. D., 1844. And as the middle of the week was in the first month, so the week ended in the seventh month. The 2300 days must, therefore, end in *the seventh month of this year.*•

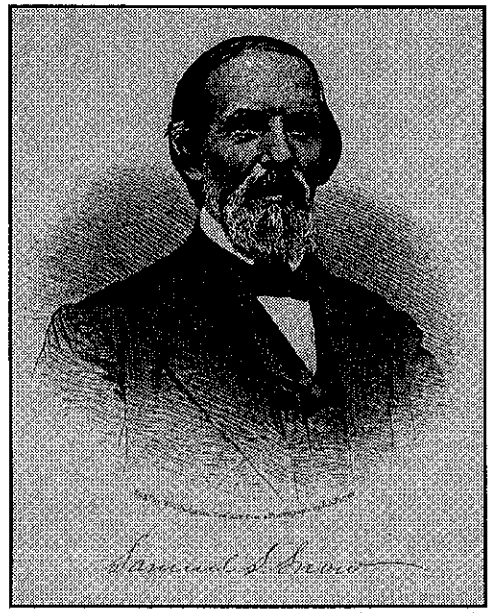
The Midnight Cry, Sept. 19, 1844, p. 87.

NEXT ISSUE: WILLIAM FARNSWORTH: WAS HE THE FIRST "SEVENTH-DAY ADVENTIST"?

SAMUEL S. SNOW
1806*-1870
MODERN ELIJAH?

"I stand before you as a monument of the grace of God, a living proof of his truths. . . . A few years ago I was a callous and hardened Infidel, and was so for years. . . . Falling in with unbelievers in the Bible, and various skeptics, I became impregnated with their false doctrines, and, up to my 35th year, I was a settled unbeliever in the Bible. . . . From 1833 to 1839, I was a constant patron of the Boston Investigator, the organ of the Infidels. . . . I took an active part in this cause, and was for several years an agent for the Investigator. . .and a contributor to its columns."[1]

"I remained a skeptic till 1839, and then, through the power of God, who ordered my steps to be turned into the right way, a book written by Mr. Miller fell into my hands, which advocated the coming of Christ. . . . I had often heard of Mr. Miller and his views, and supposed them to be all moonshine. . . . I took the book home and read it, and the more I read it the more was I impressed with its truth. . . . I saw the perfect harmony between Daniel and the Revelation. . . , that the Bible, which I had so long rejected, was the word of God. . . , [and] that I had been rebelling against [God]. . . . I prayed to God in secret, I prayed in my family, and I went forward in the discharge of that duty that belongs to Christians."[2]



Snow's "family" always remains in the background. Evidently, they were in agreement with his change of heart. His wife, son and three daughters supported him and often followed him wherever he would be staying any length of time.

In 1840, Snow united with a congregationalist church, even though it was against the advent faith, but within three years, felt it necessary to withdraw from the church.

In 1842, Snow felt it was his duty to begin preaching the Millerite doctrine, though without good results. At the East Kingston camp meeting in 1843, he consecrated himself for the first time; and, laying all on the altar before God, he left his family and began laboring full time, without wages in the vineyard of his heavenly Father. His witness was, "I believe that as certain as the Bible is God's truth, that just so certain the next event will be the coming of the Lord Jesus Christ."[3] This conviction possessed Snow's life from this time on.

After closely studying the prophetic calculations, Snow became convinced that they were in error. That the true end of time date should fall in the autumn of 1844. This he wrote of at least twice to the editor of *The Midnight Cry*. The issues of February 22, and March 7, 1844 carried his arguments.

In April of 1844, Snow moved his family to Worcester, Massachusetts., where they were located through to the end of that year.

Snow's conviction that Miller's proposed date was incorrect was greatly augmented when the Spring date passed uneventfully. He continued agitating the idea in his correspondence with *The Midnight Cry* on May 2, June 27, August 22, and September 19.

His great breakthrough came with the camp meeting at Exeter, New Hampshire, August15. Snow next published his chronological conclusions in a paper called *The True Midnight Cry*. He was welcomed at other camp meetings. His message, that Jesus would come October 22, 1844, with its application to the ten foolish virgins, and its cry, "Behold the Bridegroom Cometh! Go ye out to meet Him!" stirred the advent believers to action. [See article entitled, "BEHOLD, THE BRIDEGROOM COMETH!," p.1.]

Nevertheless, this date also passed. The EVENT the Millerites so fervently awaited once again failed to occur. For a brief time after the disappointment, Snow questioned as to whether a mistake had been made in the prophetic reckoning of the year, and searched for another time or event. He rejected the message Hiram Edson had re-

*Some evidence exists that Snow was born in 1786.[11]

ceived, that the date had indeed been correct, and that Jesus had then entered the most holy place and had a work to do before He would return to the earth. He continued searching for a definite time for Christ's return. He preached it would be October 22, of 1845, 1846, or 1847, and this caused sharp conflicts to develop between him and the Millerites who had decided against further date setting. Finally, he moved to New York in January of 1845, where he had been invited to pastor the Franklin Hall congregation.

The story is told that "The people in Worcester wanted Snow to be their Pastor, but would not let him unless he confessed. . .that their time setting was wrong." He would not relinquish this belief, and decided to go to New York. "So without enough money to get to New York, he left his wife and four children and headed south. He stopped in Hartford and gave only three lectures because he caught cold. They gave him six dollars with which he proceeded to New York." Once there, he was invited to pastor the Franklin Hall congregation and only "accepted on the condition that they move his family to New York. They arrived January 10, 1845."[4]

Snow next adopted the "shut door" theory from Joseph Turner, which in essence taught that the date was correct, but the event in error, that the Bridegroom came spiritually and shut the door to His house, and therefore, "only those who entered on the twenty-second of October were saved, all other sinners were condemned."[5] Because of adopting this idea, he was dismissed from the Franklin Hall church in February, 1845, after his last sermon on the 27th. With a group of members who agreed with him, he established a new group in March, 1845, called the Mount Zion Church.

He began publishing a paper entitled *The Jubilee Standard* to disseminate the "shut door" theory, but it continued only sporadically for 21 issues, from March to August, 1845. Regarding the "shut door" theory, He declared, ". . .every one that has eyes to see will at once perceive that the testimony must be closed. . . . God has been judging his people, dead and living, since the 1st day of the 7th month. . . . the messengers of the luke-warm 'Advent churches' are, by our Lord, addressed thus: 'I know thy works. . ., because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.' This signifies utter rejection."[6]

He went so far as to say, "With those who do not believe this great and glorious truth, we have nothing to do. . . . Their doom is sealed, and it is just. . . . They have likewise rejected the world's last warning—the true Midnight Cry, and God has rejected them."[7]

This reasoning regarding the shut door was not accepted

continued on page six

TIME LINE

1806 — Birth (Perhaps 1786).

1833 — Infidel Snow supports *Boston Investigator.*

1839 — Reads Miller's book, Snow converted.

1840 — Joins Congregational Church.

1842 — Begins preaching, little success.

1843 — East Kingston Camp meeting, Complete consecration to Ministry.

1844
- Feb. — Snow's Article in *The Midnight Cry* suggesting error in prophetic chronology.
- Mar. — Disappointment, Spring.
- Apr. — Moves family to Worcester, MA.
- Aug. — 15. Exeter, NH. camp meeting: "midnight cry" begins.
- Aug. — 22. Haverhill, MA., Snow prints *"The True Midnight Cry."*
- Oct. — 22. Great Disappointment.
- Dec. — Preaches advent to be in Fall of *any* year between 1843 and 1847.

1845
- Jan. — Moves family to N.Y., Pastors Franklin Hall Church.
- Feb. — Preaches "Shut Door" Dismissed from Franklin Hall.
- Mar. ↕ Aug. — Mount Zion Church founded, *Jubilee Standard* printed, Snow falls out with advent leaders, and begins calling self Elijah.

1848 — Book: *Overflowing Scourge*, in it Snow claims to be the "Premier of King Jesus."

1863 — Book: *The Voice of Elias,* Commentary on Daniel and Revelation.

1868 — Mount Zion Church Manual published: *The Sacred Symbol.*

1870 — Death.

S. S. SNOW, MODERN ELIJAH?

continued from page five

by the group of adventists who later was developed into the Seventh-day Adventist church. Ellen G. White explained their belief regarding the shut door, "I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it... (Rev. 3:7,80. The enemies of the present truth have been trying to open the door of the holy place, that Jesus has shut, and to close the door of the most holy place, which He opened in 1844. . . ."[8]

In May, 1845, Snow fancied himself to be Elijah, the prophet. In a chapter entitled "A Proclamation", from a book he wrote, he declared about himself,

"By the special favor of God, through Jesus Christ. . . , I have been called and commissioned to go before the face of the Lord, in the spirit and power of Elijah, to prepare the way for His descent from heaven. . . .as His Prime Minister, I demand of all Kings, Presidents, Magistrates, and Rulers, civil or ecclesiastical, a full surrender of all power and authority, into my hands, on behalf of King Jesus the Coming One. . . . WAR, FAMINE, PESTILENCE, and DESTRUCTION. . .shall go forth among the nations more and more, till the earth be utterly desolate. Then shall ye know that a prophet hath been among you."[9] His followers began publishing *The True Day Star*, Dec. 29, 1845, proclaiming that Jesus was King and Snow, his messenger, Elijah.

Snow also refused to endorse the movement which was growing under the leadership of James and Ellen White. Denouncing a woman in the pulpit, he said, "Let your woman [sic] keep silent in the congregation. . . . I suffer not a woman to teach, nor to usurp authority over man, but to be in silence."[10] Neither did he accept the additional light, such as the seventh-day Sabbath and the sleeping state of the dead.

He preached his last sermon, Sunday, July 13, 1870, at the Mount Zion Church. He died at the age of 84, according to his funeral service.[11] Snow's thinking had become twisted, and he continued believing himself to be Elijah until the day he died. From Samuel Snow's life we can understand that God may use a man to present actual truth, but that fact will in no wise preserve him from undue exaltation nor from erring from the path of truth.• —MS

(1), (2), & (3) *The Midnight Cry*, March 7, 1844, p. 260.
(4) Snow, S. S., *The Sacred Symbol:* A Manual of the History, Laws, and Doctrines of the Church of Mount Zion, New York: Baker and Goodwin, 1868, pp. 34-37. Quoted by Davis, S. A., pp. 9, 10.
(5) Davis, S. A., Research paper, *Samuel Sheffield Snow*, May 28, 1973, Andrews University, pp. 9, 10.
(6) *The Jubilee Standard*, June 19, 1845. p. 117.
(7) *Morning Watch*, March 29, 1845, p. 94.
(8) *Early Writings*, pp. 42, 43.
(9) Snow, S. S., *The Overflowing Scourge*, May 21, 1848, p. 4.
(10) Snow, S.S., *The Voice of Elias: Or Prophecy Restored*, Baker and Goodwin Printers, New York, 1863, commentary on Daniel and Revelation, p. 218.
(11) Davis, S. M., Appendix A.

LEADERS' REACTIONS TO THE SEVENTH MONTH

JOSIAH LITCH: "I. . .am looking for the coming of the King of kings on the tenth day of the seventh month. . . . I now rejoice in the glorious light which shines forth in the word of God from the types of the Old Testament." *The Midnight Cry*, October 12, 1844, p. 125.

CHARLES FITCH: (Ill at the time, died before October 22, 1844,—See *Lest We Forget*, Vol. 2, No. 3.) ". . .on hearing Brother Storr's article on the Seventh Month read, he shouted 'Glory!!' several times, said it was true, and he should be raised to proclaim it." *Ibid.*, October 12, p. 124.

WILLIAM MILLER: "I see a glory in the seventh month which I never saw before. . . . Let Brother Snow, Brother Storrs and others be blessed for their instrumentality in opening my eyes. I am almost home, Glory! Glory!! Glory!!!" *Ibid.*, October 12, p. 121.

J. V. HIMES: "Our present position—the expectation that the Second Coming of the Lord is to take place on the tenth day of the seventh Jewish month, which coincides nearly with October 22d, has produced an unexpected sensation." *Ibid.*, October 19, 1844, p. 136.

GEORGE STORRS: "On this present truth, I, through grace, dare venture all, and feel that to indulge in doubt about it, would be to offend God and bring upon myself swift destruction." *Ibid.*, October 3, 1844, p. 99.

ELLEN G. WHITE: It was "a great light from heaven shining upon the people of God. . .to give power to the second angel's message. . . . Angels were watching with the deepest interest the effect of the message, and were elevating those who received it, and drawing them from earthly things to obtain large supplies of salvation's fountain." *Early Writings, p.* 239.

BEHOLD, THE BRIDEGROOM COMETH!

continued from page one

Perhaps Snow considered this possibility, for he wrote a challenging article printed in *The Midnight Cry*, February 16, 1844, p. 243, in which he declared, "The Lord has shown me. . .that we must wait and suffer a little longer." Giving several arguments regarding the "dispensation of the fullness of times" (Eph. 1:10), he proposed that the termination of the prophetic periods would be in the autumn of A.D. 1844 rather than in the spring.

His first argument was based on the idea of a week of 7000 years, wherein for each day of the creation week, 1000 years would correspond to the age of the earth. The last 1000 years or Sabbath rest, would be during the Millenium. Entire years must be taken into account, and events such as the Hebrew captivity (B.C. 742) and the breaking of the power of Manasseh (B.C. 677) occurred in the autumn, rather than the spring or beginning of the year. This would bring the end of the age and the beginning of the millenial Sabbath to the fall of 1844.

> "I saw that this message will close with **power** and **strength** far exceeding the midnight cry. Servants of God, endowed with power from on high. . . , went forth to proclaim the message from heaven."
> *Early Writings*, pp. 278, 279

His second argument was based on the 2300 day prophecy of Daniel 8. He proposed that the 70 year period did not begin on the first day of the year; that Artaxerxes began to reign in the autumn of B.C. 457; and that the other dates on the time line like A.D. 27, the end of the 69 weeks, with the imprisonment of John the Baptist, which occurred after the passover, should be adjusted accordingly. This left 1817 full years to be fulfilled, which would bring the end of the prophetic period down to the autumn of A.D. 1844.

Not until the Exeter camp meeting did this prophetic chronology become prominent. James White, an eye witness at the camp meeting, narrated how the solemn, dignified preacher, S. S. Snow, ". . .showed to the entire satisfaction of that vast body of intelligent believers. . .the prophetic period [would] . . .terminate in the fall." He told how, on "The next day. . .the same speaker repeated, with still greater clearness and force. . ., that the types pointed to the tenth day of the seventh month as the time for our great High Priest to come out of Heaven and bless his waiting people." *Life Incidents in Connection with the Great Advent Movement*, J. S. White, S.D.A. Publishing Association, Battle Creek, MI, 1868, pp. 161, 162, 164.

Elder Bates declared that Snow's message "worked like leaven throughout the whole camp." When that meeting ended, "the granite hills of New Hampshire were ringing with the mighty cry, 'Behold the Bridegroom cometh! Go ye out to meet him!'" Joseph Bates, *Life of Joseph Bates*, Review & Herald Pub., 1927, p. 218.

Though the leaders were slow to accept the message, it spread like wildfire through the ranks of the believers. The tenth day of the seventh month, the Jewish Day of Atonement, October 22, 1844, was considered to be the target date. The countdown to the Advent was on!

Snow intensified efforts to get the news to the public. He published the *True Midnight Cry*, a four page article, at Haverhill, Massachusetts, on August 22. It was filled with brief but convincing arguments. His preaching of the "definite time" was soon taken up by hundreds of Millerite preachers, while Snow himself lectured continuously throughout the East. Great power attended the cry and eventually, the ranks of the believers and leaders closed together in support of the new date, and the message spread with surprising swiftness, working a deeper consecration in the believers.

Perhaps due to their profound certainty regarding the corrected date, the believers were destined to suffer an even more bitter disappointment when Jesus failed to return to the earth on October 22, 1844, in the Fall as expected, than the disappointment of March-April of that year.

BEHOLD, THE BRIDEGROOM COMETH!

Snow's prophetic chronology had been correct. God had given him insight and understanding, and sent through this talented, though imperfect, man the message which electrified the Adventists of 1844. Today, we understand that time setting is not wise. Nevertheless, Jesus said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21:31). The signs of the times are shouting out the same electrifying message of the midnight cry, but with even greater force and urgency, "Behold, the Bridegroom cometh; go ye out to meet Him!" (Matt. 25:6).

Ellen G. White envisioned the last days, declaring, "As the third angel's message swells into a loud cry, great power and glory will attend its proclamation." *Testimonies*, Vol. 7, p. 17.

May God grant His people in 1993 even greater consecration, urgency, and power than was manifested in the advent movement of 1844. Let us wake up! Let us lay aside quarrelsome divisions and theological questionings. Let us consecrate our lives anew to the Saviour, and unite in the power of the Holy Spirit to preach the warning to a suffering and dying world. The Bridegroom, Jesus, is coming! Get ready!! "Even so, Come, Lord Jesus." Revelation 22:20.• —MS

LIKE A TIDAL WAVE

by Ellen G. White

In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year. . . , the message was proclaimed. . . , "Behold, the Bridegroom cometh!"

That which led to this. . .was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844.

Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the "cleansing of the sanctuary" must take place.

Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible.

In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the "midnight cry" was heralded by thousands of believers.

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration. . . .

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844.

The Great Controversy, pp. 398-401.

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Lest We Forget

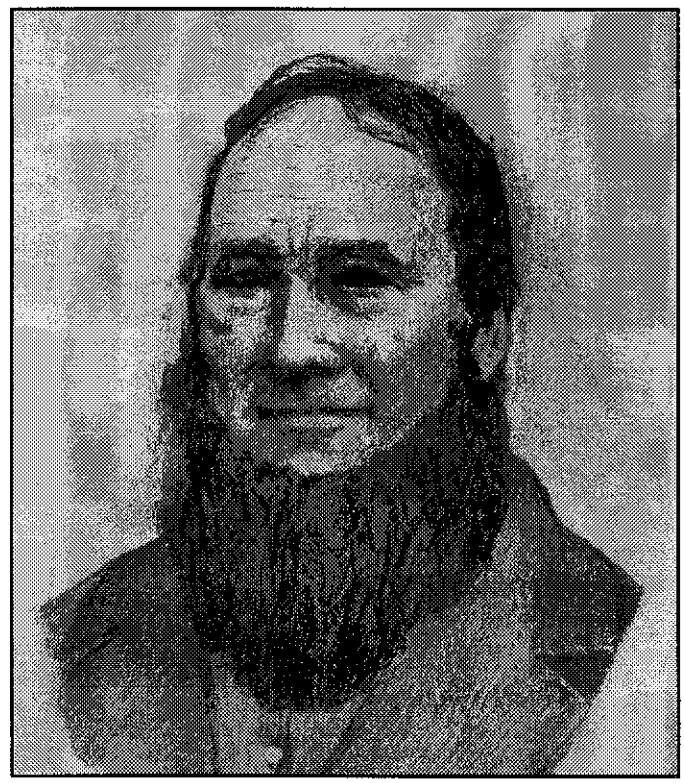
"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

WORTHY OF HONOR

by Dores Robinson

The name of William Farnsworth, of Washington, New Hampshire, finds a place among the pioneers of Seventh-day Adventists, but not because of a brilliant career, for he lived as a plain, humble farmer; not because of widespread popularity, for he was little known outside of a radius of a few miles of his birthplace where he spent his entire life; not because of scholastic achievements, for his education was limited to the small rural school near by, which was held only a few months each year. He is, however, worthy of honor because of his courage in standing as the first in his church to announce his conviction that the seventh day is the Sabbath, and his decision to keep it. Others of his associates followed his example, thus forming the nucleus of the first sizable group of Sabbath-keeping Adventists.... He lived in a place and in a time where nothing spectacular happened, and although no memoirs of his life have been written, we are able to bring to your attention a few facts of interest concerning his life.•

—Introduction to the story, **"William Farnsworth,"** *The Church Officers' Gazette,* May, 1944, p. 6.



WILLIAM FARNSWORTH, 1807-1888

INSEPARABLE:
THE SABBATH & THE SANCTUARY

by W.A.Spicer

It is more than interesting to note the providential intertwining of the streams of light by which the full advent message was made plain to the pioneer believers.

Those in one place who were being led into light in their study of one special feature of truth, seemed at the same time to get fleeting glimpses of other truths that some other group was being led to understand and accept.

This providential leading evidently prepared the searchers for the mutual exchange of light and truth when they were brought in contact with one another.

In the early views by the Spirit of prophecy of the rise of the full message. . .we see that those who should find the Sabbath truth would be directed to the doctrine of the heavenly sanctuary. The close connection between these two main features was indicated from the earliest days of the advent movement. . . . [See *Early Writings*, 254-261.]

Speaking at the General Conference, in San Francisco, in 1930, our veteran preacher, E. W. Farnsworth, one of the children of that first church of ours [Washington, N.H.], told us of the experience of his father, William Farnsworth:

"The text of Scripture that attracted my father's attention first was that text in Revelation that 'there was seen in His temple the ark of His testament.' [Rev. 11:18,19]. . .and in his thought he opened the ark and there he saw the law of God, and there he saw the fourth commandment, 'The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.' And he said, 'I think we had better keep the Sabbath,' and he began the observance of the Sabbath quite largely on the strength of the statement in that text."—*General Conference Bulletin*, 1930. . . .

This experience. . .is of special interest to us in view of the scene shown by the Spirit of prophecy as this message rose:

"The third angel closes his message thus: 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary." (*Early Writings*, p. 254.)

And there is just where our first* Adventist pioneer in Sabbath-keeping was led to look for help in making the decision. The angel surely pointed him to the sanctuary. How closely together these experiences are seen to come as the time came for the movement to be fully developed.

Note also that as those who accepted the Sabbath light in 1844 were being prepared by the Spirit to look toward the heavenly sanctuary, so also those who led out in the study of the sanctuary truth were being prepared to look toward the Sabbath. . . . Hiram Edson. . .was the first to see the light on the sanctuary and its cleansing. . . . Soon after he received the light on the sanctuary, he himself was impressed that the seventh day was the Sabbath, but without any conviction that it was important to keep it.

Doubtless that impression helped to place him in a receptive attitude, so that the moment he heard the evidence for the Sabbath presented, he sprang to his feet, saying: "That is the light and the truth! The seventh day is the Sabbath, and I am with you to keep it!"

As the Sabbath light came to the Adventist believers in New Hampshire, in 1844, they were led to turn their thoughts toward the heavenly sanctuary.

As the light on the sanctuary and its cleansing came to believers in western New York in 1844, it turned the thoughts. . .toward the Sabbath truth.

And these pioneers in the Sabbath and the sanctuary truths accepted the Spirit of prophecy, as it was manifested before them in those early days. "Notes on Early Times in This Advent Movement," *Review and Herald*, Dec., 28, 1939, pp.11,12 •

*First layman. It is believed that Pastors Wheeler & Treble preceded Brother Farnsworth in keeping the Sabbath.

DIVINELY FORETOLD PROPHETIC WORK

The preaching of the seventh-day Sabbath in the prophetic setting of the third angel of Revelation 14, soon became a distinctive part of this newly developing religious movement.

There have been a singular strength and an evangelizing fervor inherent in Seventh-day Adventism from the first, because of its conviction that it is to carry forward to completion a divinely foretold prophetic work that had been started under the preaching of Miller.

F.D.Nichols, *The Midnight Cry*, Review and Herald Publishing Association, Takoma Park, Maryland, 1944, p. 463.

PECULIAR DESTINY

Nestled among the granite hills of New Hampshire, in a wooded spot about three miles from the small town of Washington, stands the first Sabbath-keeping church among Adventists. Built by and for the Christian Society, this country church had a peculiar destiny. It would become ". . .the birthplace of the third angel's message movement."[1] and in 1862, a Seventh-day Adventist church, with a charter membership of fifteen.

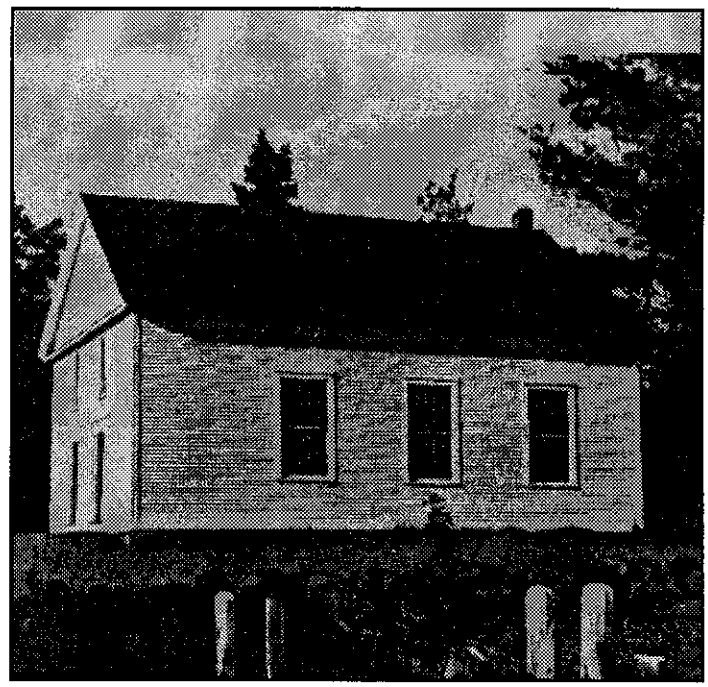
"In April, 1842, William Farnsworth met with a group of neighbors who had settled west of Washington. Thirty-two heads of families signed the charter of 'The First Christian Society in Washington,' and announced their purpose of building a meetinghouse 'for their own accommodation and accommodation of other societies when not occupied by them.' They raised by subscription enough money to purchase the materials, and in a few days, with volunteer labor, they had erected and fitted up for use a building thirty by forty feet."[2]

Cushions were placed in the stall-like pews, and chairs and pulpit were on the rostrum. There were two wood stoves, and an organ; and charts were often placed on the wall. Even today these remain as they were in the early times of the message.

Frederick Wheeler's eldest son, George, was eight years old when the church was built.

"'The Washington church,' he remembered, 'was built in six weeks. Everybody turned out to work on it. Father led the meetings most of the time when he was there. Old Mr. Stowell usually led when he was gone. William Farnsworth led the singing, and sometimes read a chapter; and there were visiting ministers.'"[3]

He described, "the grove-meeting congregation, [as] 'a very plain looking crowd. Most of the folk were poor. They wore plain clothes—the women wore Shaker bonnets. There were quite a few children and they were kept quiet through the meeting; then they scampered barefoot through the woods.'"[4]



THE CHURCH AT WASHINGTON, N.H.

These sincere, simple believers received here the advent message through Elder Joshua Goodwin, a visiting preacher. Then, as they studied further into their well-worn Bibles, and were led by a series of providences, a small group began keeping the seventh-day Sabbath. "More solid than the granite hills were the foundations which were laid for this advent movement as the first group of Sabbath-keeping Adventists took their stand there. . . . Prophecy had foretold that they would come when the hour of God's judgment should begin in heaven. The hour had come, and here they were. . . ."[5]

"Those seventh-day Adventist believers. . .did not know it at the time, but they were the beginnings of the hosts of commandment keepers who were seen by the prophet John carrying the advent message 'to every nation, and kindred, and tongue, and people. . . .'"[6]•

—MS

(1) Robinson, A. T., "Early New England Experiences," *Review & Herald*, Dec. 29, 1938, p. 6.
(2) Robinson, D. E., "William Farnsworth," *The Church Officers' Gazette*, May, 1944, p. 7.
(3,4,6) Spicer, W. A., "The First Church," *Review & Herald*, Feb. 8, 1940, p. 10.
(5) *Ibid.* p. 9.

WILLIAM FARNSWORTH

A TRUE PIONEER—1807-1888

William Farnsworth was a true pioneer, though not in the same sense as his great-great-great grandfather, Jonathan, who, in 1663, settled with his father, Matthias, near the new colony of Plymouth, Massachusetts; nor as his grandfather and grandmother, Simeon and Esther, who in, 1767, decided to move with fifteen other pioneer families to a more favorable farming area, a nearly virgin territory in what is now the state of New Hampshire. They pioneered against unknown dangers in a new and promising land; while he pioneered against prejudice and tradition, against isolation and ridicule as he decided to keep the seventh-day Sabbath.

The new land where Simeon and Esther Farnsworth pioneered was dotted with beautiful lakes; and wild cherry trees, mulberries, blueberries and blackberries grew in the woods. The settlers built everything they needed, beginning with one-room log cabins. In 1776, the little town that grew up in that place was named Washington after George Washington, then a general of the Army.

Five years later, Esther gave birth to their son Daniel. After he married, Daniel and his wife, Patty, raised a family of five husky boys. William, their first son, was born in 1807, and weighed little more than two and a half pounds. The story is told that his father bundled him up in their ample coffee pot to keep him warm! He was so small, everyone thought he might die; and it is a miracle that he didn't. But he did live—and eventually became a strong, two hundred and forty-pound man, more than six feet tall.

William weighed little more than two and a half pounds.... He was so small, everyone thought he might die.

Among their close neighbors was the Mead family. Their children attended school together, played together, and later, married each other. William was a strong young man, twenty-three years old when he married Sally Mead. They selected two hundred sixteen acres beside the Ashuelot River and built their own home which they called, "Happy Hollow." They lived there the rest of their lives. Eleven children were added to their family and were taught to reverence God and His house, and to read His Word.

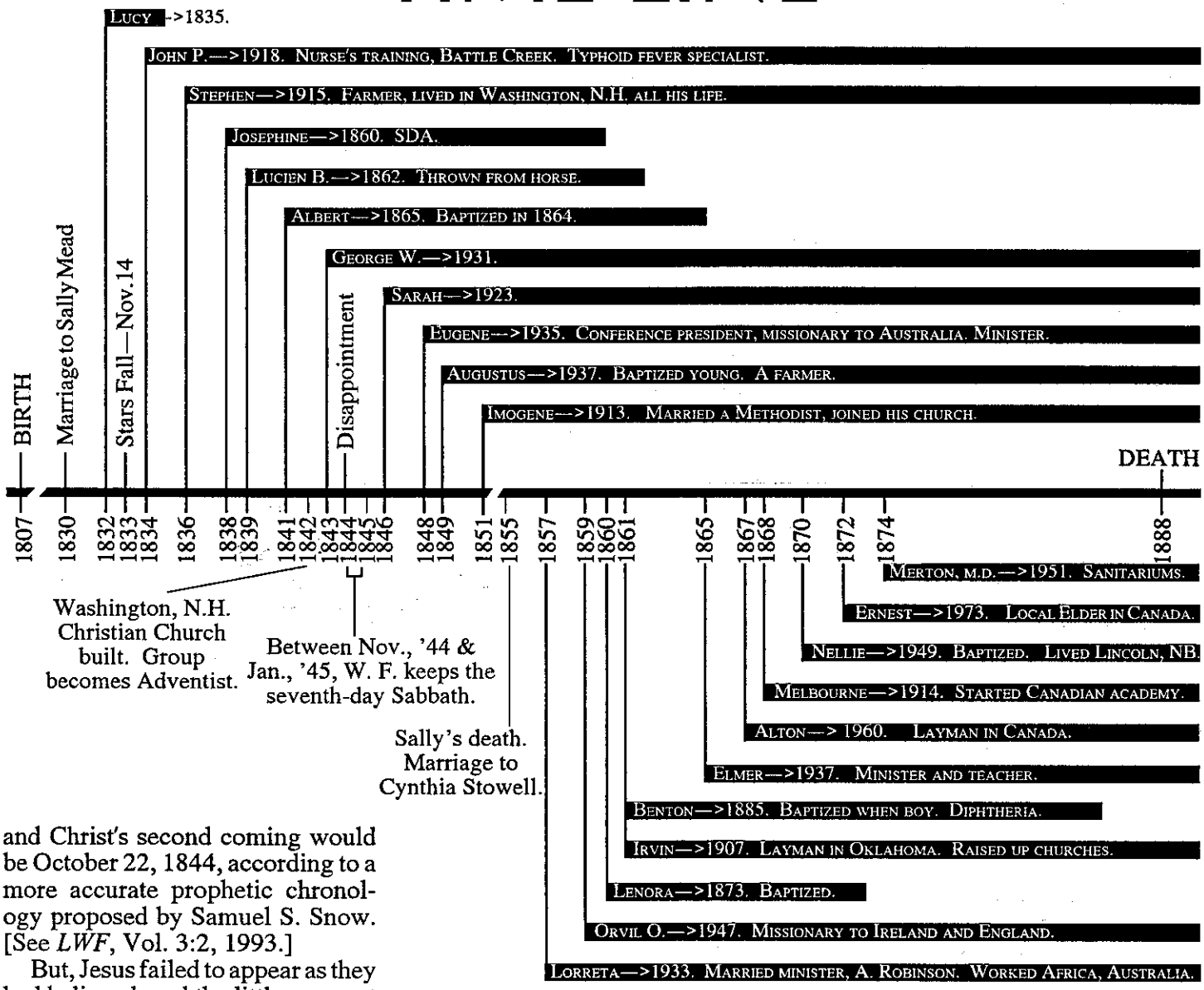
One exciting night, November 14, 1833, William and Sally had the thrilling experience of witnessing the solemn rain of stars which was one of the signs that the second coming of Jesus was approaching.

In 1841, William joined a group of thirty-two neighbors, to form the Christian Society of Washington, New Hampshire. At that time they constructed a large church close to their homes. Within the walls of that little country church in Washington, New Hampshire, the lives of William and Sally and their children, and the lives of many of their friends were to be changed forever.

William was president of the Christian Society in 1842 when he invited a visiting minister, Joshua Goodwin, to preach in their church the next Sunday. Great attention was paid to his sermon when he announced, "Jesus is coming to this earth in 1843! Are you ready?" Because of their interest, he met night after night with the people to study the prophecy of the 2300 days from Daniel, chapter 9. William and Sally along with most of the members of the Christian Society became Adventists—joyfully awaiting for the coming of Christ to cleanse the earth.

By mid-August, 1844, advent preachers were sounding the midnight cry everywhere, spreading the astounding message that prophetic end-time,

TIME LINE


LUCY →1835.
JOHN P.—>1918. NURSE'S TRAINING, BATTLE CREEK. TYPHOID FEVER SPECIALIST.
STEPHEN—>1915. FARMER, LIVED IN WASHINGTON, N.H. ALL HIS LIFE.
JOSEPHINE—>1860. SDA.
LUCIEN B.—>1862. THROWN FROM HORSE.
ALBERT—>1865. BAPTIZED IN 1864.
GEORGE W.—>1931.
SARAH—>1923.
EUGENE—>1935. CONFERENCE PRESIDENT, MISSIONARY TO AUSTRALIA. MINISTER.
AUGUSTUS—>1937. BAPTIZED YOUNG. A FARMER.
IMOGENE—>1913. MARRIED A METHODIST, JOINED HIS CHURCH.
BIRTH
Marriage to Sally Mead
Stars Fall—Nov.14
Disappointment
DEATH
1807 1830 1832 1833 1834 1836 1838 1839 1841 1842 1843 1844 1845 1846 1848 1849 1851 1855 1857 1859 1860 1861 1865 1867 1868 1870 1872 1874 1888
MERTON, M.D.—>1951. SANITARIUMS.
ERNEST—>1973. LOCAL ELDER IN CANADA.
NELLIE—>1949. BAPTIZED. LIVED LINCOLN, NB.
MELBOURNE—>1914. STARTED CANADIAN ACADEMY.
ALTON—> 1960. LAYMAN IN CANADA.
ELMER—>1937. MINISTER AND TEACHER.
BENTON—>1885. BAPTIZED WHEN BOY. DIPHTHERIA.
IRVIN—>1907. LAYMAN IN OKLAHOMA. RAISED UP CHURCHES.
LENORA—>1873. BAPTIZED.
ORVIL O.—>1947. MISSIONARY TO IRELAND AND ENGLAND.
LORRETA—>1933. MARRIED MINISTER, A. ROBINSON. WORKED AFRICA, AUSTRALIA.
Washington, N.H. Christian Church built. Group becomes Adventist.
Between Nov., '44 & Jan., '45, W. F. keeps the seventh-day Sabbath.
Sally's death. Marriage to Cynthia Stowell.

and Christ's second coming would be October 22, 1844, according to a more accurate prophetic chronology proposed by Samuel S. Snow. [See *LWF*, Vol. 3:2, 1993.]

But, Jesus failed to appear as they had believed, and the little group at the Washington Christian Church experienced the great disappointment that was felt by all the advent believers. Though some fell away in discouragement, not all were defeated. The Farnsworth family was one that continued believing the word of prophecy.

Another life-changing message entered the lives of the members at the little Christian Church in Washington. Before the disappointment, in 1843, Rachel Oakes moved to Washington to live with her daughter, Delight, who was the school teacher. Rachel was a Seventh-day Baptist, but worshipped with the Adventist group there in the little Christian Church. (Rachel Oakes will be featured in *LWF*, Vol. 4:1, 1994.) She shared with the little group the history of how Constantine had passed a law in A.D. 321, changing the day of worship from the seventh to the first day; but that the fourth commandment had never been altered by God and was still binding on Christians.[1] Many of the members scorned the idea.

Meanwhile, Frederick Wheeler, a visiting Methodist and advent minister, preached a powerful sermon at the Washington Church about the second coming and the importance of keeping the commandments of God. Later, Rachel Oakes reproached him about this and challenged him to live what he preached by keeping the right Sabbath. As a result of this, and after prayer and Bible study, he began keeping the

Continued on page six

WILLIAM FARNSWORTH

Continued from page five

seventh-day Sabbath. He preached his first Sabbath sermon the last weekend of March, 1844, which made him the first "Seventh-day Adventist minister ."[2, 3]

Upon reading Revelation 11:18, 19, William Farnsworth had been impressed that the Sabbath of the ten commandments **was** still to be kept by Christians. Sometime between the disappointment and the first Sabbath in January of 1845, he declared publicly his decision to keep the seventh day holy. He was the first advent layman to keep the seventh-day Sabbath. Others in the church were influenced by William Farnsworth and also by the indomitable Rachel Oakes, to decide for the seventh-day Sabbath, and soon a group of about 16 were meeting together.

They could no longer worship in the church at Washington, for their decision to keep the Sabbath meant separation from their Sunday-keeping brethren. The next Sabbath, instead of going to the fields to work, William and Cyrus and their families joined together at their father's home to keep their first Sabbath. On Sunday, William and his eldest son, John, went to work in the fields. Though some neighbors did not agree with them and even threatened to have them arrested for working on Sunday, nothing came of the threat. Later other church members joined their group. This group is believed historically to be THE oldest body of Sabbath-keepers among Adventists.[4] At least sixteen years passed before this group was officially organized as a Seventh-day Adventist Church,[5] and the Washington Christian Church building officially became their worship place.

In early 1845, Joseph Bates visited Washington, New Hampshire, to study the Sabbath message with them there. He found that Farnsworth and the others had begun keeping the Sabbath a few weeks before he himself had. In the autumn of 1846 James and Ellen White also began keeping the seventh-day Sabbath. On April 7, 1847, Ellen White had a vision regarding the fourth commandment Sabbath, which affirmed this doctrine as a basic pillar of faith.[6] Different persons in various places had been led by God into an understanding of Sabbath keeping and its important place in the third angel's message.

On June 30, 1855, 43-year-old Sally Farnsworth died after a ten-hour illness. It all happened so suddenly! William knew he needed help with the children, and was not slow in filling the great void Sally had left, with a young bride, Cynthia Stowell, 25 years old at the time. They were married several months later, on September 19, 1855.

William and Cynthia also had eleven children, making a total of twenty-two for William. From the Farnsworth home, three sons, Eugene, Orvil, and Elmer became ministers; and one daughter, Loretta, became the first woman S.D.A. Bible instructor. Of the sixteen children born after 1843, all but one lived faithful, consistent lives as Seventh-day Adventists. "The influence of William Farnsworth lives on in his children, his children's children, and. . .great grandchildren. Through the influence of his descendants, hundreds have directly and indirectly been led to see and accept the message."[7, 8]

All this happened because, though an ordinary man and a common farmer, William Farnsworth, as a true pioneer, did not hesitate to step forward, even in the face of ridicule, to follow Christ's leading as the Holy Spirit opened new light to his understanding.• —MS

SABBATH-KEEPING IN WASHINGTON, N.H.

1842, April: Christian Church built.
1842-1843: Advent message accepted.
1843: Rachel and Delight Oakes, Seventh-day Baptists, move to area.
1844, March: Frederick Wheeler becomes Sabbath-keeper, influenced by R. Oakes.
1844, April to August: T. M. Preble learns of and begins keeping the Sabbath.
1844, October: Advent believers at Washington could not see importance of Sabbath.
1844, November-1845, January: William Farnsworth steps forward for seventh-day Sabbath; a small group follows him.
1845-1856: Members of Christian Society of Washington are "scratched" from the records, meet in home either of C. K. Farnsworth, J. Stowell, or N. Mead.
1845, February: Preble publishes "*Hope of Israel*," about Sabbath; Joseph Bates reads this and visits the Washington company. Becomes "Sabbath Apostle."
1862: Christian Church officially becomes Seventh-day Adventist, with fifteen charter members.

(1) Miller, M. R.: *William and His Twenty-two*, Review and Herald Publishing Association, Washington, D.C., 1959.
(2) Froom, L. E., *The Prophetic Faith of Our Fathers*, Vol. VI, Review & Herald Publishing, Washington, D.C., 1954, p. 951.
(3) White, A. L.: *EGW, The Early Years, 1827-1862*, Review and Herald Publishing Association, Hagerstown, MD., 1985, pages 116, 117, 120, 121, 284.
(4) Andrews J. N.: *History of the Sabbath*, Review and Herald Publishing Association, Battle Creek, MI, 1887, p. 506.
(5) Robinson. A. T.: "Early New England Experiences," *Review & Herald*, Sept. 18, 1924, p. 10.
(6) Spicer, W. A., "Notes on Early Times in This Advent Movement.", *Review & Herald*, Dec. 28, 1939, pages 11,12.
(7) Robinson, D. E.: "William Farnsworth," *The Church Officers' Gazette*, May, 1944, p. 7.
(8) Farnsworth, E. W.: "Symposium of Pioneers, Sabbath Afternoon, May 29, 1926," *Review & Herald*, June 4, 1926, pp. 1 & 2.

OVERSHADOWED

by Ellen G. White

As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, "they will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth." The third angel closes his message thus: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. . . .

The angel. . .proclaimed a fearful warning, with the most terrible threatening ever borne to man.

After Jesus opened the door of the most holy, the light of the Sabbath was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God's law. I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary. As they by faith enter the most holy, they find Jesus, and hope and joy spring up anew. I saw them looking back, reviewing the past, from the proclamation of the second advent of Jesus, down through their experience to the passing of the time in 1844. They see their disappointment explained, and joy and certainty again animate them. The third angel has lighted up the past, the present, and the future, and they know that God has indeed led them by His mysterious providence.

It was represented to me that the remnant followed Jesus into the most holy place, and beheld the ark and the mercy seat, and were captivated with their glory. Jesus then raised the cover of the ark, and lo! the tables of stone, with the ten commandments written upon them. They trace down the lively oracles, but start back with trembling when they see the fourth commandment among the ten holy precepts, with a brighter light shining upon it than upon the other nine, and a halo of glory all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week . . . . They are amazed as they behold the care taken of the ten commandments. They see them placed close by Jehovah, overshadowed and protected by His holiness. They see that they have been trampling upon the fourth commandment of the decalogue, and have observed a day handed down by the heathen and papists, instead of the day sanctified by Jehovah. They humble themselves before God and mourn over their past transgressions . . . . They joined in the work of the third angel and raise their voices to proclaim the solemn warning. . . . I saw many embrace the message of the third angel and unite their voices with those who had first given the warning, and they honored God by observing His sanctified rest day.

Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan.•

Early Writings, 254-256.

NEXT ISSUE: ***Josiah Litch, the Fall of the Ottoman Empire, and the year-day principle in the interpretation of prophecy.***

UNMASKED!

It was Friday, December 20, 1867, in Washington, New Hampshire; and what made the Christmas season even more festive was that visitors, Elder James White and his wife, Ellen, and Elder J. N. Andrews, were coming to the little white church.[1] What the members didn't know was that Mrs. White had been impressed that she must go to Washington, New Hampshire, to deal with problems in the church. God had revealed to her the backslidings of some of the members there.[2] Tired and almost sick from the long, hard, freezing sleigh ride, the guests arrived shortly before sundown on Friday.

The little Seventh-day Adventist church there was in a turmoil. Several men were opposing Ellen White's visions; others were enslaved to tobacco; some of the youth were being drawn to the world. The members pulled apart, quarrelled, and some stopped attending church. Sabbath school had been discontinued.

William Farnsworth was enslaved to tobacco. Though he had learned that it was unhealthful, and had signed a temperance pledge five years earlier to stop chewing tobacco, he had been unsuccessful. Time and again he would throw his tobacco into the forest and even stop using it for weeks at a time. Over and over, he would succumb to the uncontrollable urge to chew, hiding in the woods alone with his vice. This yo-yo experience wore on his religious life and he found it harder to pray and study the Bible. He even forgot at times to gather his family together for worship.

Sabbath morning the little white church was crowded with all who wished to hear the guests speak. Elder White preached the morning sermon, and after a brief lunch, Ellen White stepped up to the podium. Recalling her vision regarding the church members there, she began to reprove them, pray with them, and rescue them. One member confessed his error in opposing Ellen White. The meetings were so productive of good that the visitors decided to stay through Wednesday, Christmas Day.

Ellen White continued reproving some members each day. She pointed out a man here, and gave him a testimony; and another one there, and another here. She read life after life like an open book.[3] William Farnsworth's son, Eugene, had noticed his father hastily covering tobacco spittle stains in the snow and had guessed his father's hypocrisy. He wondered whether Sister White knew and would speak to him. Almost immediately Mrs. White turned to William Farnsworth and said, "I see that this brother is a slave to tobacco. Even worse, he is trying to deceive his brethren that he has stopped using it."[4]

It hurt to be publicly unmasked like this—God had revealed William's secret sin to her. Though at first he resented being corrected, and the darkness covering his soul seemed to increase for a while, the Holy Spirit finally reached his heart, and he was able to gain the victory over tobacco.

A miracle happened that Christmas which restored vitality to the little church there, and revealed that God is personally interested in each individual.• —MS

(1) White, A. L., *Ellen G. White, The Progressive Years, 1862-1876*, Review & Herald Publishing Association, Hagerstown, MD, 21740, pp. 215-219.
(2) Robinson, E. E., "William Farnsworth," *Church Officer's Gazette*, May, 1944, p. 7.
(3) Farnsworth, E. W., "Symposium of Pioneers," *Review & Herald*, June 4, 1926, pp. 1, 2.
(4) Miller, Mabel Robinson, *William and His Twenty-two*, Review & Herald Publishing Association, Washington, DC, 1959.
(Note) See also experiences by Ellen G. White in 1T 653-663 and 2T 93-111.

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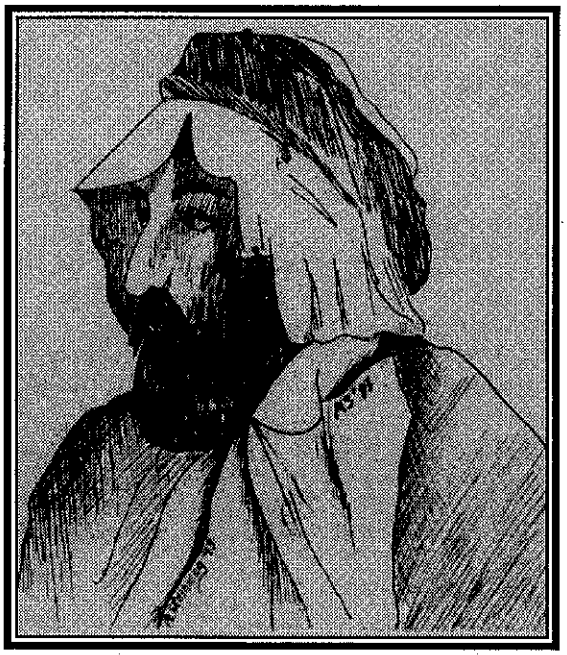
Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

MOHAMMED, 560-632 A.D.



A Remarkable PROPHECY

comments by Ellen G. White

Josiah Litch predicts the Fall of the Ottoman Empire.

In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days previous to its accomplishment he wrote: "Allowing the first period, 150 years, to have been exactly fulfilled before Diacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case."—Josiah Litch, in *Signs of the Times, and Expositor of Prophecy,* Aug. 1, 1840.

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction . . . . When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.•

The Great Controversy, pp. 334, 335.

IN THIS ISSUE: **JOSIAH LITCH,** ***his place in the Millerite Movement and his interpretation of the prophecies of Revelation 9.***

PULL OUT CENTER SHEET TO VIEW BOTH PAGES 2 & 7.

THE RISE & FALL of

AS INTERPRETED

5th Trumpet begins> — First "woe"

622 — 632 — 732 — 1299 <— 150 years (3 mo.)

In just one century, Islam spreads throughout Persia, Syria, Egypt, Africa, and Spain.

Mohammed dies, his followers continue conquering territory.

Mohammed, the great Arabian leader, enters Medina, gains followers & begins extending his power.

Verse 1: "Fallen star" given key to bottomless pit. See Rev. 1:20. Star = religious minister. Fallen = heretical or fallen minister. Identified as Mohammed.

Verse 2: "He (Mohammed) opened the bottomless pit," releasing "the smoke of the pit," (cloud of errors) which "darkened the sun" (gospel light) and "the air" (Christian influence.)

Verse 4: Commanded not to hurt the grass, green things, or trees—meaning Christians; but only **"those men which have not the seal of God,"**—meaning infidels, heathen.

Almost perpetual warfare with Greeks. Constantinople remains undefeated.

Verses 3, 7, 8 describe the Muslim army's appearance and methods.

July 27: Othman becomes Sultan, invades Greek Empire, part of Eastern Roman Empire, and succeeds in consolidating principal Muslim tribes into one monarchy.

Verses 5, 10: Prophetic period of 5 months (150 years) of torment begins with establishment of Empire. Mohammedism spreads.

Verse 11: Othman is identified as "king over them," whose names in Hebrew, "Abaddon" (*destroyer*) and in Greek, "Apollyon," (*exterminator*), aptly describe this period of domination by Muslim Sultans.

*Litch, J., "The Three Wo Trumpets, Fall of the Ottoman Empire, or Ottoman Supremacy departed, August 11, 1840," *The Midnight Cry, January 6, 1843, pp.7-10; and* "The Rise and Progress of Adventism," *The Advent Shield,* May, 1844, pp. 46-93.
Moon, J., *Josiah Litch: Herald of "The Advent Near,"* Andrews University S.D.A. Theological Seminary, May, 1973, 53 pages.

THE OTTOMAN EMPIRE

FROM REVELATION 9 & HISTORY BY JOSIAH LITCH*

6th Trumpet begins → Second "woe" →

Verse 15: Hour-Day-Month-Year prophecy fulfilled. (391 yrs.+15 days)

1449 1451 1453 1582 - Gregorian Calendar 1838 1840 1843

Verse 18: The Ottoman Sultan Mehmed II, conquers Constantinople, employing gunpowder, the "fire," "smoke," and "brimstone" that "issued out of their mouths."

Mohammed Ali, Pasha of Egypt declares independence from Empire and sovereignty over Egypt, Arabia, and Syria.

With the Empire thus threatened by the Pasha of Egypt, Turkish Sultan resorts to alliance with Christian nations, England, Russia, Austria, and Prussia, for power to settle problem.

Verse 15: "Four angels" are the four principal sultanies of Ottoman Empire. Amurath (one of the four) dies and is succeeded by Mehmed II.

Based on this interpretation of Rev. 9, Litch predicts Ottoman Empire will "Fall" August, 1840.

End of 150 years, downfall of the Greek Empire signaled when Greek emperor John Paleologus died.

His successor, Constantine Diacozes recognizes subservience to Turkish power by asking permission of Amurath, the Turkish sultan, to ascend the Greek throne. *(Litch believed the Turks would lose power in the same way.)*

Diplomat from Sultan gives ultimatum to Pasha on Aug. 11, 1840, threatening war by allies if Pasha does not comply with treaty. Prophecy fulfilled as predicted.

7th Trumpet and third "woe" begin. Projected time of the end.

THE OTTOMAN SULTAN MEHMED II, 1430-1481

TRIUMVIRATE LEADERSHIP

When William Miller started preaching that Christ would come in 1843, he fully believed the churches would receive the message with joy and proclaim it everywhere. Seven years later, in early 1838, Miller was tired, ill, and discouraged. It was evident the message was unpopular. Miller didn't know that God was already leading in the lives of two men who would soon become his co-workers forming a triumvirate leadership for the great advent movement that was destined to rock the forties.

Miller's lectures had been published in 1836,[1] but all the ministers who believed the view previous to 1838, relapsed and abandoned preaching it, except for a certain Elder Fuller of whom little is known. "The current of public opinion was too strong for them. . . ."[2]

At this precise moment, God enlisted in the cause a powerful preacher and student of Bible Prophecy, Elder Josiah Litch. He had read Miller's lectures and was impressed in a dream to preach the message. When he decided to do this, he wrote ". . .[I was] alone, as an advocate of the doctrine, [but not discouraged]. . .by the report that Mr. Fitch had given it up."[3] Josiah Litch is therefore considered by most historians to be the "first well-known minister to adopt Miller's views, and the first to join him as a full-time ministerial associate."[4] This talented preacher was later to be referred to as the Uriah Smith of the Millerite movement.

Between November and December of 1839, Joshua V. Himes also joined Miller [See *LWF* Volume 2:4.], and with Litch became united in an informal leadership of the movement. Miller continued as the central figure with the key prophetic message; Himes—as the dynamic publisher and public relations manager; and Litch—as the great promoter and defender of the Second Advent Movement. One example of their wise leadership is the list of nine specific suggestions to believers regarding how to accomplish the solemn task of witnessing about the nearness of the Lord's coming. These nine suggestions formed part of an address drafted at the second Advent Conference, June 15, 1841, and were, in effect, a strategy for non-sectarian evangelism. [See center box.]

One evidence of Litch's leadership, daring, and faith was the decision to rent the great Chinese Museum Auditorium in Philadelphia which seated six thousand. William Miller lectured twice a day, for nearly two weeks in the over-crowded building. Litch reported that this campaign rocked Philadelphia from center to circumference.

With the blessing of God and in the power of the Holy Spirit, this triumvirate leadership worked an astounding increase and spread of the message just as Himes predicted in his famous words, ". . .doors shall be opened in every city in the Union; and the warning shall go to the ends of the earth."[5]

—MS •

(1)(2) Litch, J., "Rise and Progress of Adventism," *The Advent Shield*, May, 1844, p. 80, 81.
(3) *Ibid.*, p. 56.
(4) Moon, J., *Josiah Litch: Herald of "The Advent Near,"* Andrews University Thesis, May, 1973, p. 6.
(5) Nichols, F.D., *The Midnight Cry*, Review and Herald Publishing Association, Takoma Park, Washington, D.C., 1944, p. 72.

STRATEGY FOR EVANGELISM*

By J.V. Himes & J. Litch

1. Maintain personal consecration, watchfulness and prayer.
2. Conduct one-on-one conversation about the second coming of Christ.
3. Form Bible study classes.
4. Schedule social meetings for prayer and preaching.
5. Question ministers as to the meaning of certain key texts.
6. Circulate the Advent books, but in this to neglect neither a preparation for the second coming, nor one's earthly business.
7. Remain in the churches and seek to bring about a more positive attitude regarding the second coming.
8. Endure persecution, opposition, and scorn with patience.
9. Establish Second Advent Libraries in all towns and villages.

Source: Nichols, F.D., *The Midnight Cry*, Review and Herald Publishing Association, Washington, D.C., 1944, p. 86, 87.
*Paraphrased.

THE RISE & FALL of JOSIAH LITCH

by Marlene Steinweg

What a dream! Josiah trembled as he remembered its forceful message. Why did he have this dream? What did it mean? How would it effect his future?

Early Glimpses

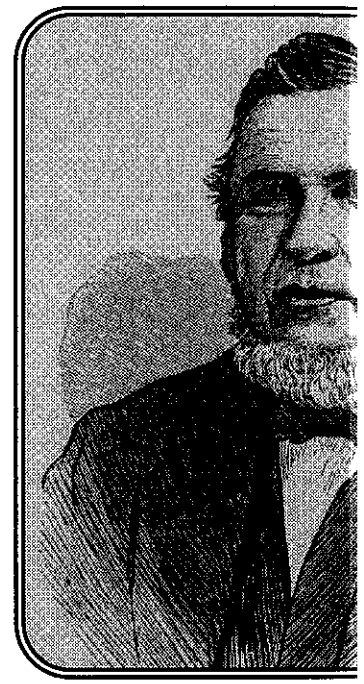
Josiah Litch was born in Higham, Massachusets, in 1809. We know little about his early life and training except that he was converted at age 17, that at one time he studied to be a physician, and that he became an itinerant minister for the Methodist Episcopal Church when he was 24 years old. Through his prolific writings it is evident his formal education was more than adequate. He became a man of conviction who had the "courage to advocate what he believed to be truth."[1]

In early 1838, as he skeptically read *Miller's Lectures*, he was convicted of its truth. The arguments were so clear, simple, and scriptural that his own great arguments against the coming of the Lord vanished and he was delighted with the idea of the glorious reign of Christ on a renewed earth.[2] He then reasoned with himself, "If this doctrine is true, shouldn't I try to understand and proclaim it!"[3] He resisted this conviction, however, fearing that, if Jesus did not come as predicted, his having preached the doctrine would hurt his reputation.

Then he had his spectacular dream through which the Lord humbled him and made him willing to bear reproach for Christ.[4] He had been "called to this cause by such forceful evidence [that] . . .to resist would be tantamount to turning from the Lord. . . ."[5] Without hesitation, he resolved to preach the truth on the subject of the Second Coming of Christ. Twenty-nine years old at the time, Litch had been an itinerant minister for five years.[6] He immediately began writing about and preaching the doctrine wherever he went.

Litch Attains Prominence

Litch published an article in June of 1838, entitled *"The Probability of the Second Coming of Christ About A.D. 1843,"* in which he predicted the fall of the Ottoman Empire in August of 1840, as a direct fulfillment of the prophecies of Revelation, chapter nine. This awakened a great deal of interest throughout the northeast and, as the time approached, many opponents declared that the event would not occur, and that "then the spell would be broken, and Adventism would die."[7] Infidels were ready to jest; while believers trembled for fear that it should not come to pass as anticipated. More importantly, if this prophecy were fulfilled as predicted, many thought it would corroborate Miller's use of the year-day principle in interpreting the 2300 days of Daniel 8:14.



JOSIAH LITC

When the Ottoman Empire effectively lost its independence on the precise day predicted by Litch, at least one thousand infidels accepted the Bible "as God's revelation to man,"[8] and the year-day principle received incontrovertible support. [See *"The Rise and Fall of the Ottoman Empire,"* pp. 2, 7, & Insert A.] Some modern Bible scholars disagree with Litch's interpretation and application. Nevertheless, this fulfillment impressed Bible scholars and many infidels at that time in history.

Early in 1841, Litch was impressed to discontinue his itinerant ministry with the Methodist Episcopal Church, but it was hard for him to do so. He didn't want to sever the strong ties he had with that church, and he was also concerned about "The feelings and welfare of [his] beloved family . . . ."[9] These two concerns formed an apparently insurmountable barrier against devoting himself

exclusively to the work of proclaiming the Lord's coming. This conflict was resolved at an annual Methodist Episcopal ministerial conference held that summer. On June 9, at Providence, Rhode Island, he appeared before the examination committee to answer for the doctrine he was teaching. The committee decided that Litch "held nothing contrary to Methodism, although he went in some points beyond it."[10] After this, he was left at liberty to devote his time to preaching the soon second coming.[11]

Litch attended three other Methodist Episcopal conferences that summer, where he was able to preach the Advent for his fellow ministers and distribute about forty dollars worth of literature. He reported that the publications were eagerly seized upon by those "ambassadors of Christ" and long-cherished prejudices began giving way.[12]

H 1809-1886

During the time interlude between the summer of 1841 and the Disappointment, Litch never once turned aside from the inspiration of his dream. He worked full-time as a general agent, and also on the editorial staff of *The Signs of the Times*. He wrote prolifically and preached eloquently, often holding the unwearied interest of thousands for an hour and a half as he spoke on the imminent return of Christ.

Disappointment and Decline

When S. S. Snow's seventh-month movement caught on in the mid-summer of 1844 [See *LWF* 3:2.], Litch was very cautious and only accepted the new date eleven days before the fact. He declared, "I cannot praise God sufficiently that He has [permitted]. . .me to behold this great light. I feel myself humbled. . .and now lift up my head in joyful expectation of seeing the King of kings within ten days."[13]

Interestingly enough, Litch once said regarding the *event* to occur on October 22, 1844, "It yet remains to be shown that our calculations of time are not correct, and are only in error relative to the event which marked its close. This is the most likely."[14] This indicated he was so sure of the time that he thought it more probable to err in the prophetic interpretation regarding the event. However, when Christ failed to come on October 22, he began to readjust his thinking.

In May of 1845, he reversed his position regarding the seventh-month movement stating, "I believe we erred and ran off our track about one year ago."[15] He continued for a time believing that Miller's first view was true and that the cry would continue till Jesus appeared in the air.[16] At this time he joined the formal Adventists with Himes, Bliss, and Hale, who believed the error was the time and that the event was still future; that the "door" was still open and would be closed when Christ came. He opposed both the extremist branch with Turner and Snow, and the Sabbatarian branch with Bates, Edson and the Whites.[17]

continued on page six

TIME LINE

- Birth — 1809
- Converted — 1826
- Becomes Itinerant Methodist Episcopal Minister — 1833

1838
- Reads *Miller's Lectures.*
- Has dream, begins promoting the "new" doctrine.

1839
- Writes *The Probability of the 2nd Coming,* predicting the fall of the Ottoman Empire.
- Continues preaching Second Coming.

1840
- Fall of Ottoman Empire, Aug. 11, as he predicted. Some modern Bible Scholars disagree.

1841
- Leaves itinerant ministry. Becomes general agent; also editor for *Signs of the Times.* Nov., visits Charles Fitch.

1842
- Opens work in Philadelphia & Washington, D.C.

1843
- Continues work in Philadelphia and Pittsburgh, PA, and Baltimore, MD.

1844
- Sept.: J. L. baptized by immersion by C. Fitch. J. L. also baptizes his own wife.
- Accepts seventh-month message & Oct. 22 as date for Christ's Coming.

1845
- Disappointment, Oct. 22.
- Declares October 22, seventh-month movement to be an error.

- On editorial staff for *Messiah's Herald,* probably until his death. — Date?
- Repudiates year-day principle in *Harmony of Daniel & the Apocalypse.* — 1873
- Death — 1886

ONE GREAT P.R. MAN

Josiah Litch was a talented publishing and public relations man.. He worked as a general agent, traveling widely in behalf of the Millerite publications. As he traveled, he preached and opened up the work in new places. He was well known for his many articles on a wide range of subjects—some refuting supposed doctrinal error—others supporting Miller's doctrine.

While editor of the *Signs of the Times* since July, 1841, his scholarly articles appeared in its columns as well as in many other advent newspapers often with nothing more than a simple "L." to identify the writer. In Philadelphia, he edited a powerful advent paper, the Philadelphia *Alarm,* which later became the *Trumpet of Alarm.* Some of his publications are listed below.

Publication	Date
The Midnight Cry	Early 1838
Probability of the Second Coming of Jesus About A.D. 1843	May/June, 1838
Eight Fundamental Errors in Miller's Theory (Rebuttal.)	Mar., 1840
Address to the Clergy	May, 1840
Our Work	June, 1841
Address to Clergy (Enlarged.)	July, 1841
Prophetic expositions (Refuting Dowling's Reply to Miller's *Judaism Overthrown.)*	Nov., 1842
Anti-Annihilationist (Refutes Conditional Immortality.)	Dec., 1842
Rise & Progress of Adventism	May, 1844
Messiah's Throne & Traces of Millenial Glory	1855
Everlasting Punishment	1859
Prophetic Significance of Eastern & European Movements	1867
Complete Harmony of Daniel & the Apocalypse, (Repudiates year-day principle.)	1873

THE RISE & FALL OF JOSIAH LITCH

continued from page five

He also joined with some leaders who sought to influence Miller against the light from heaven regarding the Third Angel's Message and the commandments of God. [See box below.] These men failed to recognize and accept the message which would have best explained the "disappointment and cast a light and glory on the past."[18]

Elder Litch progressively declined from his former position on prophetic interpretation, until he published in 1873, *A Complete Harmony of Daniel and the Apocalypse*,[19] in which he repudiated almost every portion of Millerite prophetic interpretation including the year-day principle. His new interpretation placed all of Revelation from chapter 4 onward to be fulfilled in the future.[20]

A Warning

"Elder Litch had that experience of genuine submission to the will of God, but he failed to maintain it. This failure led him to minimize the marked way the Lord had led in his own past experience and in the movement he had been called to be a part of. He was used by God as a mighty herald of 'the advent near,' but he eventually denied almost every distinctive point of the message he had helped to proclaim. His tragic experience is a warning for us all."[21] •

(1) Seventh-day Adventist Encyclopedia, *Commentary Reference Series,* Volume 10, Review & Herald Publishing, p.705.
(2) Litch, J., "Rise and Progress of Adventism," *The Advent Shield*, May, 1844, p.55.
(3)(4) *Ibid.*, p.55.
(5) Moon, J., *Josiah Litch: Herald of "The Advent Near,"* Andrews University Thesis, May, 1973, p.13.
(6) *The Advent Shield*, p.64.
(7) *Ibid.*, p.59.
(8) Loughborough, J. N., *The Great Second Advent Movement*, Review & Herald Publishing Association, Washington, D. C., 1909, p.132.
(9) *The Advent Shield*, p.62.
(10)(11)(12) *Ibid.*, p.64,65.
(13) Litch, J., "Letter," *The Midnight Cry*, October 12, 1844, p.125.
(14) *The Advent Shield*, p.81.
(15) Litch, J., "Letter," *The Advent Herald*, May 21, 1845.
(16) Froom, L. E., *The Prophetic Faith of our Fathers*, Volume IV, Review & Herald Publishing Association, Washington, D. C., 1954, pp, 828-842.
(17)(18) White, Ellen G., *Early Writings*, Review & Herald Pub. Association, Washington, D.C., 1945 edition, p.257.
(19) Litch, J., *A Complete Harmony of Daniel and the Apocalypse*, Claxton, Remsen, & Haffelfinger, Philadelphia, 1873.
(20) Moon, p.51.
(21) Ibid., p.48.

LEADERS INFLUENCE MILLER AGAINST TRUTH

". . .Satan and his angels were busily engaged in laying snares to unsettle the faith of the body. He affected the minds of persons who had had an experience in the messages, and who had an appearance of humility.... Many who had led in the first and second messages now denied them, and there was division and confusion throughout the body.

"I saw leading men watching him [William Miller], fearing lest he should receive the third angel's message and the commandments of God. And as he would lean toward the light from heaven, these men would lay some plan to draw his mind away. A human influence was exerted to keep him in darkness and to retain his influence among those who opposed the truth.

"He leaned to human wisdom instead of divine, but being broken with arduous labor in his Master's cause and by age, he was not as accountable as those who kept him from the truth. They are responsible; the sin rests upon them." *Early Writings,* p. 257.

HOLY PROFESSION

*by Josiah Litch**

CHRISTIAN PROFESSOR,—You profess to have put on the Lord Jesus Christ: but remember, "If any man have not the spirit of Christ he is none of his." Again "If any man says that he is Christ's, he ought himself also so to walk, even as he walked." And it is only while we exhibit Christ's spirit that we either give to others or have ourselves a good evidence of being his.

What then was the spirit of Christ? It was a spirit of love toward the wretched and perishing. He left all his glory behind, to humble himself, suffer and die for sinners; that they might not perish but have everlasting life. And shall we call ourselves *Christians*, the disciples of this Jesus, while we in fact do not and are not willing to make any sacrifice for the salvation of those for whom the Redeemer died? Have you spoken to that friend or neighbor of yours, with whom you daily converse in the merest trifles, respecting the awful subjects of HEAVEN... JUDGMENT and ETERNITY? Have you prayed and wept over that unconverted *parent, brother, sister, child*, or it may be, *husband or wife*? Have you spoken to them of their danger?

This is an employment worthy of the holy profession you have made; and should constitute the great and all absorbing business of life... The judge is even now at the door, how contemptible should all worldly pleasure appear, and how vastly important everlasting things.

UNCONVERTED SINNER, —This is your working day. ... Your sins have separated between you and your God, and unless removed they must ruin you forever. Do you ask what you can do? I reply, cease to sin, repent and believe on the LORD JESUS CHRIST, *and you shall be saved.* Do not imagine you will ever be any better by any process you can pursue, until you believe in Christ as your Savior, and through his merits that God can be just and yet be your justifier. It is the only way to pardon and salvation.... Why, then, if salvation is so important and the time so short in which you may secure it, can you find time to attend to every thing else rather than to this great work? "The time is fulfilled, the kingdom of God is at hand; Repent ye and believe the gospel."•—**L.**

**Signs of the Times*, January 1, 1841, p. 1.

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Insert A, *LWF*, Vol.3:No. 4, October, 1993.

THE THREE WO TRUMPETS. WO! WO!! WO!!!

FALL OF THE OTTOMAN EMPIRE, OR OTTOMAN SUPREMACY DEPARTED, AUGUST 11, 1840.

by Josiah Litch

This article uses language and attitudes toward Mohammed and Islam representative of the mid-nineteenth century. Today Seventh-day Adventists would not choose this language and generally manifest friendly attitudes toward Muslims. —The Editors

The book of Revelation has long been looked upon as a book of inexplicable mysteries, altogether beyond the reach of the comprehension of mortals. And this opinion has received too much encouragement from professed teachers and expounders of the word of God, many of them of eminent talents and various learning. . .much evil has been done by their unguarded remarks respecting the obscurity of unfulfilled prophecy in general, and the book of Revelation in particular. . . . The Holy Spirit is grieved, and the God of Revelation slighted and insulted, by such insinuations and remarks. . . . How differently has the author of the book expressed himself in reference to it! He calls it, "The Book of the Revelation of Jesus Christ, *which God gave unto him to SHOW unto his servants things which must shortly come to pass . . . .*"

If it is a revelation, then it is not an *inexplicable mystery*, but the mind of God made known to man. "Blessed," then "is he that readeth, and they which hear the words of the prophecy of this book." If God, then, has pronounced a blessing on the reader of this book, who shall disannul it?

> Rev. 8:13. "Wo [sic], wo, wo to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound."

> Rev. 9:1. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit."

A star, in the figurative language of Revelation, is a minister of religion. See Rev. 1:20.... A fallen star, then would signify a fallen or heretical minister of religion. This was undoubtedly the *Arabian imposter, Mahomet.* [Mohammed] There is so general an agreement among Christians, especially protestant commentators, that the subject of this prediction is Mahommedism [Islam], I shall not enter into the argument at large to prove it; but in passing, shall merely give a brief exposition of the emblems used, and their application in the text.

> Verse 2: "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. . . ."

The smoke was the cloud of errors which arose through his instrumentality, darkening the sun, *(gospel light,)* and the air, *(the influence of Christianity on the minds of men.)* In this enterprise, he and his followers were so successful that the light of Christianity almost disappeared wherever he gained an influence; and the smoke of the pit produced nearly total darkness throughout the eastern church.

> Verse 3: "And there came out of the smoke locusts upon the earth; and unto them was given power as scorpions of the earth have power. . . ."

That these locusts were emblems of an army, is clear. . . : "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were crowns like gold, and their faces were the faces of men. And they had hair like the hair of women, and their teeth were as the teeth of lions," &c. . . . Such is the description of a Mahommedan [Muslim] horseman prepared for battle. A horse, a rider with a man's face, long flowing beard, woman's hair, flowing or plaited, and the head encircled with a *yellow turban*, LIKE *gold.*

"Was given power, as the scorpions of the earth have power. . . ." Martinicus says, "Scorpions have nippers, or pincers, with which they keep hold

of what they seize, after they have wounded it with their sting...."

Like the scorpion, Mahomet stung the subjects of his proselytism, and infused the poison of his doctrines, and continued to hold them by the force of arms, until it had affected the whole man, and the subject settled down in the belief of his delusive errors. . . . Wherever his arms triumphed, there his religion was imposed on men, whether they believed it or not. . . .

"The successors of the prophet propagated his faith and imitated his example; and such was the rapidity of their progress, that in the space of a century, *Persia, Syria, Egypt, Africa,* and *Spain* had submitted to the victorious arms of the Arabian and Saracen conquerors."—Ruter

> Verse 4: "And it was commanded them that they should not hurt the grass of the earth neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

"Grass, green thing, and tree are here put in opposition to *those men* who have not the seal of God, &c. If so, they must mean those who have the seal of God—his worshippers.

". . .—Infidels, who rejected the Christian religion, and also all idolaters, they forced to receive the Mahommedan religion [Islam], upon pain of death. But Jews and Christians, who had their Bibles and their religion, they left to the enjoyment of them, upon their paying large sums, which they exacted. But where the payment of such sums was refused, they must either embrace the new religion or die."—Smith's Key to Revelation.

> Verse 5: "And to them it was given that they should not kill them, but that they should be tormented five months."

As the language thus far has been figurative, so it must be here also. To kill, signifies, a political death, or subjection. The nation of Christians who were the subjects of this plague were to be tormented five months, but not politically slain. Five months is one hundred and fifty days; each day a full solar year; the whole time, one hundred and fifty years.

> Verse 6: "And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them."

This, of course, is the same death as that in verse *5*, viz., *political*. Such was the misery of the Greeks, occasioned by the wars in which they were almost continually embroiled with the Mahommedan powers, that very many would have preferred an entire subjection of the empire to them, to the protracted miseries the war occasioned. But this was not permitted; political death fled from them.

THE EXTERMINATOR TORMENTS THE GREEKS ONE HUNDRED AND FIFTY YEARS

Verse 10: "Their power was to hurt men five months."

1. The question arises. What men were they to hurt five months? Undoubtedly the same they were afterwards to slay; (See verse 15.) "The third part of the men," or third of the Roman empire—the Greek division of it.

2. When were they to begin their work of torment? The 11th verse answers the question: —"They had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek hath his name *Apollyon*."

a. *"They had a king over them."* From the death of Mahomet. . .the Mahommedans were divided into various factions, under several leaders, with no general civil government extending over them all. Near the close of the 13th century, Othman founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mahommedan tribes, consolidating them into one grand monarchy.

b. The character of the king. *"Which is the angel of the bottomless pit."* An angel signifies a messenger, or minister, either good or bad; not always a spiritual being. "The angel of the bottomless pit," or chief minister of the religion which came from hence when it was opened. That religion is Mahommedism [Islam], and the Sultan is its chief minister.

"The Sultan, or Grand Signior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority."— Perkin's, "*World as it is,*" p. 361. . . .

3. *His name.* In Hebrew,

"Abaddon," the destroyer; in Greek, *"Apollyon," one that exterminates or destroys.* Having two different names in the two languages, it is evident that the character rather than the name of the power is intended to be represented. . . . Such has always been the character of the Ottoman government. . . .

But when did Othman make his first assault on the Greek empire? According to Gibbon (*"Decline & Fall,"* &c.) "Othman first entered the territory of Nicomedia on the 27th day of July, 1299. . . ."

"And their power was to torment men five months. . . ." Commencing July 27th, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came. Before presenting the history of that change, however, we will look at verses 12-15...: "One wo is past; and behold, there come two woes more hereafter. And the sixth angel sounded, and I heard a voice, from the four horns of the golden alter which is before. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed which were prepared for **an hour, a day, a month, and a year, for to slay a third part of men.**"

The first wo was to continue from the rise of Mahommedism until the end of the five months. Then the first wo was to end, and the second begin. And when the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of *tormenting* men, and their commission extended to *slay* the third part of men. This command came from the four horns of the golden altar which is before God. "The four angels," are the four principal sultanies of which the Ottoman empire is composed, located in the country of the Euphrates. They had been restrained; God commanded, and they were loosed.

In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign . . . . Let this historical fact be carefully examined in connection with the prediction above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks, by saying, "I cannot reign unless you permit."

The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred and ninety-one years and fifteen days; during which Ottoman supremacy was to exist in Constantinople.

Commencing when the one hundred and fifty years ended, in 1449, the period would end August 11th, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he only reigned by permission of the Turkish Sultan, we should naturally conclude that the fall or departure of Ottoman independence would be brought about in the same way; that at the end of the specified period, *the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it.*

When the foregoing calculation was made, it was purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been—whether it has corresponded with the previous calculation.

1. *Has the* OTTOMAN *independence in Constantinople departed, and is it in* CHRISTIAN HANDS? Let the following testimony answer the question. . . .

The *London Morning Herald*, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says:—"We have dissipated into thin air the *prestige* that lately invested as with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. *But have we done aught to restore strength to the Ottoman empire?* WE FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED.

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia . . . ."

2. *When did Mahommedan independence in Constantinople depart?*

In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

The Sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, ACCEPTED *the intervention of the great powers....*

Here was certainly a voluntary surrender. . . ,[part of the official document reads] "The powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the *Sultan offers* the

"By the French steamer of the 24th, we have advices from Egypt to the 16th. . . . The *Turkish government steamer*, WHICH HAD REACHED ALEXANDRIA ON THE 11TH, WITH THE ENVOY RIFAT BEY ON BOARD, had by his (the Pacha's) orders been placed in quarantine, and she was not released from it till the 16th. . . however. . .on the very day on which he had been admitted to pratique, the above named functionary had had an audience of

OTTOMAN SUPREMACY did depart on the ELEVENTH OF AUGUST into the hands of the great Christian powers of Europe.

For several years the Sultan has been embroiled in war with Mehemet [Mohammed] Ali, Pacha [sic] of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal. Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in the future, he would pay no tribute in the Porte, and that he considered himself independent sovereign of Egypt, Arabia, and Syria. . . . In 1839, hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt . . . . This fleet Mehemet positively refused to give up and return to the Sultan.... In 1840, England, Russia, Austria, and Prussia, interposed, and determined on a settlement of the difficulty; for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne. . . .

Pacha, the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change of qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.

"His Excellency, Rifat Bey, Musleshar for foreign affairs, has been despatched in a government steamer to Alexandria, to communicate the ultimatum to the Pacha." [—*Moniteur Ottoman*, Aug. 22, 1840.]

The question now comes up, WHEN WAS THAT DOCUMENT PUT OFFICIALLY UNDER THE CONTROL OF MEHEMET ALI?

the Pacha, and had communicated to him the command of the Sultan, with respect to the evacuation of the Syrian province, appointing another audience for the next day, when, in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey; giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt. . . ." —*The London Morning Chronicle*, Sept. 18, 1840.

According to previous calculation, therefore, OTTOMAN SUPREMACY *did depart on the* **ELEVENTH OF AUGUST** *into the hands of the great Christian powers of Europe.*

Then the second wo is past, and the sixth trumpet has ceased its sounding; and the conclusion is now inevitable, because the word of God affirms the fact in so many words, *"Behold, the third wo cometh quickly."* •

The Midnight Cry, Jan. 6, 1843, pp. 7-10.

Spirit of Prophecy Statements Indicate
Various Fulfillments of Prophecy.

(bold supplied throughout) LWFV3N4Oct93 Insert B

I. UNROLLING THE SCROLL

[Isaiah 58:6-9,13,14 quoted]
This is our work. The light that we have upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, and will not be understood until the **unrolling of the scroll**; but a most solemn work is to be accomplished in our world. The Lord's command to His servants is, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isaiah 58:1. A message that will arouse the churches is to be proclaimed. Every effort is to be made to give the light, not only to our people, but to the world. I have been instructed that the prophecies of Daniel and the Revelation should be printed in small books, with the necessary explanations, and should be sent all over the world. Our own people need to have the light placed before them in clearer lines. *Counsels on Health* p. 520-21. (see also 6T17.)

II. "PARTIAL FULFILLMENT" OF PROPHECY IN PAST

A. Outpouring of the Spirit.

In immediate connection with the scenes of the great day of God, the Lord by the prophet Joel has promised a special manifestation of His Spirit. Joel 2:28. This prophecy received a **partial fulfillment** in the outpouring of the Spirit on the day of Pentecost; but it will reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel. . . . *The Faith I Live By* p. 292.

B. Ruin.

The ruin of Jerusalem was a symbol of the final ruin that shall overwhelm the world. The prophecies that received a **partial fulfillment** in the overthrow of Jerusalem have a more direct application to the last days. We are now standing on the threshold of great and solemn events. A crisis is before us, such as the world has never witnessed. And sweetly to us, as to the first disciples, comes the assurance that God's kingdom ruleth over all. The program of coming events is in the hands of our Maker. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. The divine Instructor is saying to every agent in the accomplishment of His plans, as He said to Cyrus, "I girded thee, though thou hast not known Me." Isaiah 45:5. *Thoughts From the Mount of Blessing* p. 120-121. (See also 5T753).

C. Fearful Judgments.

Here we see that the church--the Lord's sanctuary--was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. This shows us that we must not look to men for example. We need to stay our faith upon God; for there is just before us a time that will try men's souls. Christ upon the Mount of Olives rehearsed the fearful judgments that were to precede his second coming: "Ye shall hear of wars and rumors of wars." "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." While these prophecies received a

partial fulfillment at the destruction of Jerusalem, they have a more direct application in the last days. *Advent Review and Sabbath Herald* 01-11-87 paragraph 12.

III. PROPHECIES WILL "AGAIN BE FULFILLED", "BE REPEATED".

A. Persecution.

Thousands perished from famine and pestilence. Natural affection seemed to have been destroyed. Husbands robbed their wives, and wives their husbands. Children would be seen snatching the food from the mouths of their aged parents. The question of the prophet, "Can a woman forget her sucking child?"[ISA. 49:15.] received the answer within the walls of that doomed city, "The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people."[LAM. 4:10.] **Again was fulfilled** the warning prophecy given fourteen centuries before: "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter; . . and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." [DEUT. 28:56, 57.] *The Great Controversy* p. 32.

Every indignity, reproach, and cruelty that Satan could instigate human hearts to devise, has been visited upon the followers of Jesus. And it will **be again fulfilled** in a marked manner; for the carnal heart is still at enmity with the law of God, and will not be subject to its commands. The world is no more in harmony with the principles of Christ today than it was in the days of the apostles. The same hatred that prompted the cry, "Crucify Him! crucify Him!" the same hatred that led to the persecution of the disciples, still works in the children of disobedience. The same spirit which in the Dark Ages consigned men and women to prison, to exile, and to death, which conceived the exquisite torture of the Inquisition, which planned and executed the massacre of St. Bartholomew, and which kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts. The history of truth has ever been the record of a struggle between right and wrong. The proclamation of the gospel has ever been carried forward in this world in the face of opposition, peril, loss, and suffering. *The Acts of the Apostles* pp. 84, 85. (*Christian Service* p. 156-7.)

B. Abounding Iniquity & Gospel Preaching.

In the prophecy of Jerusalem's destruction Christ said, "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This prophecy will **again be fulfilled**. The abounding iniquity of that day finds its counterpart in this generation. So with the prediction in regard to the preaching of the gospel. Before the fall of Jerusalem, Paul, writing by the Holy Spirit, declared that the gospel was preached to "every creature which is under heaven."[COL. 1:23.] So now, before the coming of the Son of man, the everlasting gospel is to be preached "to every nation, and kindred, and tongue, and people."[REV. 14:6, 14.] *The Desire of Ages* p. 633. (See also *Maranatha* p.19).

C. Outpouring of the Rain.

The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at

the opening of the gospel are **again to be fulfilled** in the latter rain at its close. Here are "the times of refreshing" to which the apostle Peter looked forward when he said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus." Acts 3:19, 20. *The Great Controversy* p. 611.

D. Conflict Between Truth and Error.

In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. Those things which have been, **will be repeated.** Old controversies will be revived, and new theories will be continually arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end. *Selected Messages Book 2* p. 109

E. Sabbath Enmity.

These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes **are to be repeated** as papists and Protestants shall unite for the exaltation of the Sunday. [REV.13:11,12.] For nearly forty years Sabbath reformers have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. There is the same claim of divine authority for Sunday-keeping, and the same lack of scriptural evidence, as in the days of papal supremacy. The assertion that God's judgments are visited upon men for their violation of the Sunday-Sabbath, **will be repeated.** Already it is beginning to be urged. *The Spirit of Prophecy Volume Four* p. 396,7.

F. History in Fulfillment of Daniel 11 Repeated.

We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy **will be repeated.** In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." [Verses 31-36, quoted.] *Manuscript Releases Volume Thirteen* p. 394.

IV. FUTURE "FINAL" OR "COMPLETE FULFILLMENT" OF PROPHECY.

A. Gospel Invitation.

We are living in a time when the last message of mercy, the last invitation, is sounding to the children of men. The command, "Go out into the highways and hedges," is reaching its **final fulfillment.** To every soul Christ's invitation will be given. The messengers are saying, "Come; for all things are now ready." Heavenly angels are still working in co-operation with human agencies. The Holy Spirit is presenting every inducement to constrain you to come. Christ is watching for some sign that will betoken the removing of the bolts and the opening of the door of your heart for His entrance. Angels are waiting to bear the tidings to heaven that another lost sinner has been found. The hosts of heaven are waiting, ready to strike their harps and to sing a

song of rejoicing that another soul has accepted the invitation to the gospel feast. *Christ's Object Lessons* p. 237.

B. Prophecies of Daniel 11.

The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their **final fulfillment**. *Maranatha* p. 25.
(See also MSR V13 p.394 opposite)

C. Second Coming.

We must cherish and cultivate the faith of which prophets and apostles have testified,--the faith that deliverance in his appointed time and way. The sure word of prophecy will meet its **final fulfillment** in the glorious advent of our Lord and Saviour Jesus Christ, as King of kings and Lord of lords. The time of waiting may seem long; the soul may be oppressed by discouraging circumstances; many in whom confidence has been placed may fall by the way: but with the prophet who endeavored to encourage Judah in a time of unparalleled apostasy, let us confidently declare, "The Lord is in his holy temple: let all the earth keep silence before him." Hab. 2:20. Let us ever hold in remembrance the cheering message, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith." Hab. 2:3, 4. *Advent Review and Sabbath Herald* 07-15-1915. (See also *Maranatha* p. 66).

D. Revelation 13:4-18.

In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him. Then will take place the **final fulfillment** of the Revelator's prophecy. [Rev. 13:4-18, quoted.] *Manuscript Releases Volume Nineteen* p. 282.

E. Second Angel's Message.

The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its **complete fulfillment** in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the Advent message; but that fall was not complete. As they have continued to reject the special truths for this time, they have fallen lower and lower. Not yet, however, can it be said that "Babylon is fallen, . . because she made *all nations* drink of the wine of the wrath of her fornication." She has not yet made all nations do this. . . . The work of apostasy has not yet reached its culmination. *The Faith I Live By* p. 285.

F. Purposes of Yahweh in Malachi 1:11.

Not by any temporary failure of Israel, however, was the plan of the ages for the redemption of mankind to be frustrated. Those to whom the prophet was speaking might not heed the message

given, but the purposes of Jehovah were nevertheless to move steadily forward to their **complete fulfillment**. "From the rising of the sun even unto the going down of the same," the Lord declared through His messenger, "My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen." Malachi 1:11. *Prophets and Kings* p. 705,6.

G. Prophecies of Revelation.

The Lord Himself revealed to His servant John the mysteries of the book of Revelation, and He designs that they shall be open to the study of all. In this book are depicted scenes that are now in the past, and some of eternal interest that are taking place around us; other of its prophecies will not receive their **complete fulfillment** until the close of time, when the last great conflict between the powers of darkness and the Prince of heaven will take place (RH Aug. 31, 1897). *S.D.A. Bible Commentary Vol. 7* p. 954.

H. Amos and Hosea.

This prophecy [Hosea 3:4,5] is to reach its **complete fulfillment** in the gathering out from all nations of a people prepared for the second coming of Christ. The remnant of Israel is symbolized by a woman, representing the Lord's chosen church on the earth. "Behold," he says, "I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth,and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me Ishi ["My husband," margin]; and shalt call me no more Baali ["My lord," margin]. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name."(Hos.2:14-17) *Advent Review and Sabbath Herald* 02-26-1914.

V. CHRIST IS THE "COMPLETE FULFILLMENT" OF PROPHECY.

A. First Coming.

Christ's coming at the time and in the manner which he did was a direct and **complete fulfillment** of prophecy. The evidence of this, given to the world through the testimony of the apostles and that of their contemporaries, is among the strongest proofs of the Christian faith. We were not eye-witnesses of the miracles of Jesus, which attest his divinity; but we have the statements of his disciples who were eye-witnesses of them, and we see by faith through their eyes, and hear through their ears; and our faith with theirs grasps the evidence given. *The Spirit of Prophecy Volume Three* p. 182.

B. Second Coming.

Now is reached the **complete fulfillment** of those words of the Angel: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant the Branch." (Zech.3:8) Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant "men wondered at," as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem." (Is.4:2,3) *Testimonies for the Church Volume Five* p. 476. (see also *Prophets and Kings* p. 592.

VI. SUMMARY AND CONCLUSIONS.

1. The understanding and teachings of the Seventh-day Adventist Church in its early years is correct concerning the prophecies about the mark of the beast and the third angel's message. (6T17).

2. Prophetic fulfillment is progressive and repetitive as is history. Specific prophecies that are fulfilled in this way are:
a) Gift of the Holy Spirit in special measure.
b) Wars, famine, and pestilence.
c) Religious persecution.

3. Specific Prophecies that may be expected to be finally and completely fulfilled in the future are:
a) Gospel preached to all the world.
b) Pure, united, glorious remnant church in a setting of "all nations drinking of the wine of Babylon" and "wondering after the beast".
c) Second coming of Jesus Christ as King of Kings, and Lord of Lords.

4. Incomplete or partial fulfillment of prophecy in the past, and complete or final fulfillment of the same prophecies in the future is part of the progressive, continuous nature of truth and the revelation of truth.

5. While truth is progressive and the understanding of truth increases more and more, truth is always consistent with itself and does not change in the sense of new truth showing old truth to be false or obsolete.

And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. Rom.13:11.

Now I tell you before it come, that, when it is come to pass, ye may believe that I am [he]. John 13:19.

And now I have told you before it come to pass, that, when it is come to pass, ye might believe. John 14:29.

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Insert C, *LWF,* Vol.3:No. 4, October, 1993.

CALENDAR REFORM & THE PROPHECY OF REVELATION 9:15.

CALENDAR REFORMS

A. The Roman calendar was reformed by Julius Caesar in 46 B.C. (the Julian Calendar.)
WHY?: The 10 month year of 304 days had resulted in the seasons being off the natural cycle.
WHAT REFORMS WERE CARRIED OUT?:
1. The year 46 B.C. was made to equal 445 days, known as the "year of confusion."
   a. 67 days were inserted between November and December.
   b. 12 month calendar was instituted, with months of alternating lengths of 31, 30 days.
2. January and February were inverted.
3. A leap year was provided.

This resulted in a more accurate calendar.

B. The Julian Calendar was reformed by Augustus Caesar.
1. The name of the 8th month was changed to "August,"
2. A day was added to August and a day subtracted from February.
3. He shortened September by one day and increased October by one.

All this resulted in a gain of .0078064 days/year or one day every 128-129 years, (about 11 minutes per year.)

C. THE GREGORIAN CALENDAR: By 1582, there had been a gain of 10 days in the calculated year, with a tendency towards leaving the natural cycle. Pope Gregory instituted a further calendar reform which would restore the calendar to the natural cycle.
1. 10 days were omitted from the month of October, (Going to bed on October 4, the people awakened to October 15 rather than October 5. The weekly cycle was not interrupted. The yearly cycle was not altered, but rather restored to the natural cycle.)
2. The vernal equinox was restored to March 21.
3. Leap years were established for every fourth year.

These changes made accumulated error not to be noticeable for about 100,000 years.

The "Gregorian" calendar was adopted in October by Portugal, Spain and Italy; in December by France. The Catholic German states adopted the calendar in 1583. Protestant Germany, Sweden, Denmark and the Netherlands adopted the calendar in 1700; while England waited until Sept. 2, 1752. Because 170 years had passed since the reform was initiated, the number of days lost was eleven. Thus citizens went to sleep September 2 and the next day was September 14. The weekly cycle was not interrupted. The yearly cycle was not altered, only restored to the natural cycle.

CONCLUSIONS REGARDING HOW CALENDAR REFORMS MAY HAVE AFFECTED THE PROPHECY OF REV. 9:15.

1. No changes were made during the last two weeks of the prophecy.
2. The changes made did not add nor take away years.
3. The changes made only corrected previous calendar errors, bringing the calendar years back to the natural cyclical seasons.

Therefore, the calendar reforms did not change the application nor alter the reliability of the fulfillment of the prophecy to the date proposed by Josiah Litch.— •MS

References:
Longacre, C. S., Review and Herald, Aug. 21, 1941.
Haynes, C. B., *World Calendar vs. World Religion,* Southern Publishing Association, Nashville, Tenn. pp. 56+.